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THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY

OCTOBER, 1934

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AUSTEN KENNEDY DE BLOIS, *Editor*

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... THE ...
CHRISTIAN REVIEW

Editorial Notes

IN SPITE of the jibes and taunts of certain shallow critics, the movement in behalf of cleaner moving pictures seems to be gaining headway and to be producing some excellent results. Beyond this, it has drawn the attention of great multitudes of easy-going but decent living people to the colossal and vicious conditions which existed in the powerful entertainment industry.

There is still far too much lewdness and rottenness in many of the productions, but those who are in a position to know tell us that there has been a definite improvement within the last few months, and that some of the "movie magnates" have coöperated with the churches and other organizations that have been urging their powerful protest. We rather imagine that the Christian people of the last generation, or of any former generation in the history of our country, would suppose that America had definitely entered the pit of corruption, and made an outrageous league with the devil himself, could they witness some of the talking pictures that have been thrown on the screen, and applauded by thousands if not millions of our citizens within the past few years.

* * *

OUR FICTION and our popular magazine literature match our cinemas in their appeal to the prurient and vile. In such novels as those of Sinclair Lewis and Ernest Hemingway the essence of life seems to consist not merely in self-gratification and lustful cravings, but in a bold denial of all morality. For instance, one of the most widely-circulated modern novels puts such sentiments as the following

into the conversation of some of its chief characters. We quote verbatim: "Nothing is true; all is permissable"; "This morality of compassion is humanity's greatest danger"; "No injury, violence, annihilation can in itself be wrong, inasmuch as life operates essentially by injuring, violating, annihilating, and is absolutely inconceivable without this character"; "Wickedness is man's greatest strength"; "Man must become better and more wicked, so I teach." Such views have their fountain head in the attitude toward life itself, which is everywhere preserved. Life is a vain effort to shake off disease, despair and death. In this cursed conflict the weapons of greed and lust are the strongest. Therefore let us use them!

* * *

OUT OF SUCH A fountain how can one obtain pure water? Out of such effluvia how can one gain cleanness and vigor? Our fiction is nauseous and corrupt; yet this is the sort of pabulum upon which hundreds of thousands of our youth are feeding. From the filthy minds of depraved writers they are learning lessons concerning sexual abnormality and indecency with which to inflame their imaginations and destroy their sense of moral values.

* * *

RELIGION PLAYS no part in this morbid literature, except to be ridiculed or repudiated. As a nation we are certainly not becoming more religious, in spite of many stately church edifices. Several years ago a distinguished Japanese visitor was met by a reception committee in New York City. Every attention was paid to him, and especial care was taken to show him the glories of the metropolis, its noble public buildings and elegant private residences, its manufactories, Central Park, and the Metropolitan Museum. After the tour was concluded the guest said: "I observe that you Americans are not a religious people. You have shown me wonderful evidences of your material prosperity. In Japan we would have shown you our places of worship and all that belongs to our religious life." This was not spoken

sarcastically. It was simply an inevitable impression from the spirit he saw manifested. All things are made to bend to material aggrandizement, which in the last analysis is always and wholly unsatisfying. Science strengthens the forces of Mammon. Business activities are interlinked with the agencies of Mammon. Art becomes a slave to Mammon. Social life is filled with Mammon worship. Literature bows to Mammon. So at the very lowest level of life we find a demon in the garb of a God, bending the nobler forms and forces of civilization to his sovereign will.

* * *

OUR AGE AND our land need a spiritual faith. No reform, no theory or group of theories, no mighty work, no pagan renaissance, no intellectual awakening, no N. R. A., no socialistic scheme, can heal the nation's sore. There is hope amid the pessimism and moral decadence of the present hour; but that hope lies only in Jesus Christ. To Him the weary and sin-sick multitudes must turn for light and hope and blessing. "In Him is life, and the life is the light of men." The currents and cross-currents of the age are dark and forbidding and treacherous; but there is a deep undercurrent, resistless as the will of the Almighty. God's spirit is in the age. Let the Christian Church discover it, and reveal it! This is not the twilight of the ages. This is not the dusk of nations. There is "promise of a summer morning, of a summer morning without clouds." In the change and chaos of the time one faith abideth, one temple standeth firm, one life abideth. They have stood the storms of nineteen centuries. Let Christian men defend and glorify the spiritual message, the undying Word, the gospel of our Saviour.

* * *

WE SHOULD know the facts and face the perils of the present day. To camouflage the evils, or to ignore their sinister significance, is to act a cowardly part. We must "hope in God" and "fight the fight." There are encouraging signs. For instance, the recently published annual report of the British and Foreign Society announces that dur-

ing 1933, almost eleven million copies of the Scriptures were printed and sold by that organization. This remarkable fact becomes even more remarkable when we realize that the number of copies of the Holy Book that were sold last year exceeds the sales of the ten "best sellers" of the last ten years. It has been said that a rule of the Glasgow Public Library banishes to the attics all works of science that are more than ten years old. Yet the ancient Book that has been giving life and love and power to the world for nearly two thousand years is not only still vital and active, but is being circulated in a more enormous and startling rate than ever before.

* * *

ONE DAY THIS summer we received a very cordial invitation from Mr. Mercer Wilson, the Secretary of the Religious Tract Society, to lunch with him at the Author's Club in London. In the course of an animated description of the work of that great pioneer Society, which was founded a hundred and thirty-five years ago, chiefly through the influence of Rev. Joseph Hughes, a Baptist minister, Mr. Wilson declared his conviction that the outlook for the circulation of evangelical literature is brighter today than it has been for many years, and cited facts to prove his statement. Further, he affirmed that both in England and in Germany there is a powerful trend toward the conservative position in theology. "The scholars and thinkers," he said, "are weary of the negations of liberalism, with its flabbiness and its uncertainties, and are turning once more to the great vitalities and mighty principles of an assured faith." Mr. Wilson is the founder of the Lutterworth Press; and one of his chief tasks at present is to secure the translation of some of the works of eminent conservative scholars, such as Barth, Bruner and Keller, from German into English, that they may be available to the reading public in Great Britain and America. Several of these valuable volumes have already been published.

EDITORIAL NOTES

AS AN ILLUSTRATION of the truth that liberalism has utterly failed to convince the more scholarly and sincere thinkers of the present hour, one might cite the recent book of Dr. Edwin Lewis, Professor of Systematic Theology at Drew Seminary. Dr. Lewis was looked upon, not so very long ago, as a "Modernist." When reminded of this fact he made answer: "Consistency is always a consideration, but consistency may come too high. The intellectual record is far less important than the moral record." In his book he asserts without qualification his belief in "Jesus Christ as a unique figure in human history, unique because He would never have lived at all, but for the purpose of God to give Himself for men in saving grace and redeeming love"; and declares that "the Jesus of history passed for evermore into the Christ of faith by reason of the Resurrection as actual fact. If that be denied the New Testament falls apart and the history of Christianity is the history of a vast delusion." In emphatic and italicized terms he affirms that *"Christianity means supernaturalism."* The entire teaching of the book is profoundly evangelical and conservative. There can be no doubt that the tide has already turned, and that the influence of a dreary and utterly unproductive liberalism is steadily declining.

Baptist Preaching and Preachers

By Rev. Principal Dakin, B.D., D.Th.

THE aim of this paper is to draw out the distinctive features of Baptist preaching. No claim is made that we are in any sense superior to other churches, or that we have had anything that they did not possess. Nor do I attempt to contrast Baptist preaching with that of any other communion. Rather, the intention is to draw out the characteristics of our public ministry so that we may, if possible, get a better idea of our own genius.

I repudiate at the start the common idea that we have been extraordinary as a denomination in the production of rows of great popular preachers. That is simply not the fact. In a history of three centuries we have had so far as I can find, four preachers only, whose names are known far beyond the confines of our own body. It is true those four were passing wonderful—two of them such as could only appear in a century. But it is important for us to grasp that when we have mentioned Bunyan, Robert Hall, Maclaren, and Spurgeon, we are left with a great crowd of men, able and effective, but of no outstanding distinction in the history of preaching.

Of the four, Bunyan and Spurgeon are without peer, there is nothing quite like them in the Post-Reformation period. Bunyan has his place assured in the history of both literature and religion; the place of Spurgeon is not yet determined. Both were without college education and each was the father of a multitude. Their distinctive characteristics went into the denomination to determine to a large extent the type of preaching to which the denomination became wedded. Consequently, we shall have to speak of them at length, but it will be the aspect of their work which influenced the denomination that will chiefly concern us.

Robert Hall and Maclaren were in many respects alike, both college trained, both wielding effectively gifts trained

and developed by scholastic education. They, too, influenced the general body. Am I right in saying that in Baptist preaching to-day there are two strands—the one going back to Bunyan and more recently to Spurgeon, the other to the tradition set up by Robert Hall and tremendously emphasized and developed by Alec Maclaren? All four I may say incidentally had great influence in informing the preaching of other denominations.

Origins

The Baptists in England sprang out of Puritanism, and they began with the Puritan outlook, which emphasized the Word of God as the revelation of the plan of salvation, and which saw the proclamation or the preaching of the Word as the divine appointment for the salvation of men. But preaching to the Puritans was something different from what we mean by it to-day. It was nothing more or less than a steady persistent exposition of the Calvinistic system of doctrine on the basis of the scriptures, in the conviction that the exposition would lead to the salvation of men. A great deal that we put into our sermons the Puritans would have regarded as irrelevant; much that there is even in Spurgeon's sermons would have scandalized them. They would have regarded it as adulterating the Word of God. You can turn to the great Puritans and always it is a serious exposition of some aspect of the one theme, with rarely an illustration and scarcely anything outside the covers of the Book. There are no ornaments or rhetoric, no attempts at literary conceits—all that was swallowed up in the earnestness to put before men God's proclamation. Now that was the type of preaching that the Baptists inherited. From our point of view their sermons are as dry as dust, but that in their day was their merit. Earnestness, a rigid adherence to the one great purpose, a steady fidelity to the word, even to the exclusion of picturesque illustrations from life. Their sermons were as sombre as their clothing and as correct.

The peculiar position of the Baptists led them to keep

close to the Word of God even more than some others of the Puritans. It led them to a certain independence in their interpretation of the Word on Baptism and Church government, but beyond that they did not go. Illogically, they claimed the right of independent interpretation in these matters, but in the matter of theology generally, they accepted the Calvinistic scheme and strenuously opposed the more independent attitude, say, of the Quakers. I may say here that neither then nor later did the Baptists preach too much Baptist doctrine. The substance of their sermons is the scheme of salvation. They were not particularly controversial. Their aim was to make men Christian. It is a striking fact that Bunyan's allegory has been used by every Body of Christians even including the Roman Catholics. In no sense is it sectarian. That is true probably of eighty per cent of the tremendous output of Spurgeon. The main substance of Baptist preaching has been the Gospel of Jesus Christ and the drive of it has been earnestness to win men for the Kingdom. I venture to think our preoccupation with the Book has had something to do with that. You cannot base your preaching on the Bible without coming to the Baptist emphasis. No! that may be true, but also it is true you cannot base your teaching on the Bible without being led to put the Baptist emphasis in its proper place, —behind and not in front of the offer of Salvation in Christ. It may be good for our students to know Baptist history, but it is infinitely more important that they should know the Gospel of Jesus Christ.

Then, before I leave the early Baptist churches, let me say this: while Hardcastle, of Bristol, was in prison the preaching continued at Broadmead. While Abraham Cheare was on Drake's Island the Word was still proclaimed at George Street. This exposition of the Word was only one stage removed from the reading of the Word, and the instructed Christian man, quite apart from any orders, was capable of giving it. Elders like Ed. Terrill, of Bristol, deliberately fitted themselves for the task.

These then, are the three things I would stress in the early preaching—the positive emphasis, a word of salvation, the exposition of the Calvinistic scheme as basis of scriptures, and the activity of laymen.

John Bunyan

Now all this John Bunyan inherited and it is admirably illustrated in the "Account of His Call" which he gives at the end of "Grace Abounding." That little document is one of the finest things ever written on preaching. It ought to be read by every member of our churches.

"I preached what I felt," he says—"what I smartingly did feel.....I went myself in chains to preach to them in chains; and carried that fire in my own conscience, that I persuaded them to be aware of." "My heart hath been so wrapped up in the glory of this work, that I counted myself more blessed and honored of God by this, than if He had made me the Emperor of the Christian World, or the Lord of all the Glory of the earth without it." Again—"it pleased me nothing to see people drink in opinions if they seemed ignorant of Jesus Christ and the worth of their own salvation." So "I never cared to meddle with things that were controverted and in dispute among the saints, especially things of the lowest nature.....I saw my work before me did run in another channel, even to carry an awakening word: to that I did stick and adhere. I never endeavored to, nor durst make use of other men's lines (tho' I condemn not all that do)." His words about the call to preach and the test of a call are eminently sane, and I doubt very much whether anything better can be said on that thorny subject. Most would agree that "Gifts indeed are desirable, but yet great Grace and small gifts are better than great gifts and no Grace." However, Bunyan had gifts as well as grace. Thousands flocked to his preaching. Could the writer of the Pilgrim's Progress be content with the mere exposition of Scripture on Puritan lines? Unfortunately, we have not his sermons to judge, but one can find the outlines of some of them in the Pilgrim's

Progress itself. There is no doubt in my mind that Bunyan was entertaining—a dreadful thing to say of a man of that period. He fell foul of the Church of England because he was a layman and also had a sharp tongue, but why did the Baptists give him the cold shoulder? Because he was not sound on Baptism, maybe. But I have a shrewd suspicion that he was too much of a genius for them and his genius came out of his preaching. In other words here was a new type of preaching with much closer relation to life, racy and redolent of the soil. The gospel in the mouth of a tinker would be something different even in those days from the Gospel in the mouth of a tradesman. Did Bunyan's type influence others? Eventually, yes! largely through the Pilgrim's Progress, but at the time, no! It made little difference to the Baptist Denomination and even if we come down to the period of Andrew Fuller and later to John Ryland (who left bags of sermons in our college library for the use of future principals!) you find there the old tradition of steady exposition of the system of doctrine without much reference to life or to experience. Bunyan started from experience—experience was his stock in trade along with his system of theology. Experience it was that drew the famous types in his great book, but not even after the Methodist revival, so far as I can tell, did the note of personal experience come into Baptist preaching until well on in the 19th century. It came with tremendous force through the example of Spurgeon.

Robert Hall

Next let me say something of Robert Hall. Everybody knows of his enormous popularity and even if the stories about him are exaggerated after the fashion of the time, it remains that he had an influence and reputation in his day far beyond his own circle. Next to Bunyan he is the first to win national recognition. Here again, the substance is largely exposition of the system of theology, but, by now, the system of theology seems to exist in its own right almost apart from the scriptures. I do not mean that Robert Hall's

preaching was not Scriptural. Always it was based on Scripture and enforced by Scriptural quotation, but the main interest is not to teach the Scriptures so much as to expound the system. I mean, the attachment to the system seems to be closer than the attachment to the book. In short, I venture to think Robert Hall had nothing to add to the stock of his time, and his influence was not in any sense due to pioneer work. He said what men of the time expected. He lived, in fact, towards the end of the period in which men were able to accept the scheme of theology without mental disturbance. The upheaval, was, as yet, hardly threatening. Then how shall we account for Hall's power? Almost entirely by his style. He is the one man in our annals who demonstrated that preaching can become a fine art and still be powerful. His contemporary, John Foster, cultivated style and made a success of a series of published essays, but while Robert Hall could fill any church, Foster only emptied them. At the base of Hall's style was his classical education. His English is elevated and chaste, his sentences are long and carefully wrought, his vocabulary is tinged with Latin, his logic is clear, there is a definite rhythm in all his speech. He is the Milton of our pulpit, and there is no doubt that the secret of his success was the art and power of the orator. It would be a useful study to compare Hall with Bunyan. Bunyan could never have reached Hall's height, but then Bunyan had the stuff, the experience, and in his style, that homely touch that goes straight to the hearts of simple men. Hall would want all his massed artillery to do what Bunyan could do with a penny squib, and yet, Hall would impress some whom Bunyan would never touch. Thus wisdom is justified of all her children.

What of Robert Hall's influence on the great crowd of Baptist preachers? There is no doubt that he gave a tremendous impetus to preaching. He convinced men that it was a power; maybe his example started the tradition that preaching is the strength of nonconformity. His actual influence on the form of preaching in our church is difficult

to discover. Were he and Foster together responsible for the essay style which grew up? Did Hall set our people in the way of deliberately cultivating strife? Perhaps so to some extent but he was not the sort of orator to challenge imitation and in the 19th century other influences came into play. It was the century of the great oration. The Gladstone-John Bright style of speech became popular, and there is no doubt that the influence of that was felt in all our churches. You get an echo of it even now when the press—always out of date in matters of religion—reports that "the Reverend Gentleman preached an eloquent sermon." That type of oratory in the last quarter of the 19th century, brought Hall back into favor and many a Baptist preacher took the great man's works down for practice in declaiming.

Alexander Maclaren

Here, perhaps, I may deal with Maclaren. Maclaren also had style and that was part of his power, but his style was not quite the same as that of Robert Hall. There is rhetoric in it but it is not the ordinary rhetorical style of eloquence. Its charm is the elevated, dignified language and the felicity of expression. It conquers, not so much by the sweep of it, as by the relevance and aptness of its language and images. Maclaren says things in a memorable way so that his phrases and sometimes his sentences stick in the memory. He did something undoubtedly to popularize the idea that pulpit speech should be more dignified and elevated than ordinary speech. In that he was a child of his time—though a master amongst masters. He, too, comes just at the end, before the more conversational style began to invade our pulpits.

But even more than his style, his thought and his method had great influence. Maclaren was an expositor of the Word. Here you have a return to the Bible, but quite a different use of the Book from that of either Robert Hall or Bunyan. Now the scheme of doctrine, while it is there of course, is subservient to the actual exposition. Maclaren

takes passages of Scripture and draws out their meaning for religion and life. His exegesis was based on the best biblical scholarship of the day. Much of it is out of date now, but, then it was the outcome of the research of the time. So Maclaren taught men how to use the research of the time, how to take the findings of scholars and distil from them instruction for ordinary people. Thus scholarship and preaching were closely wedded. The scholarship at that time was largely linguistic. It had to do more with words than with ideas, and of that kind of scholarship Maclaren made the fullest use. He taught men, too, how to use the scholastic method for preaching, not merely to garner the fruits of scholarship, but to tackle the making of the sermon in the scholar's way with concordance, dictionary, and grammar. Consequently, he did a great deal to stimulate the idea that a preacher's daily life must be one of continuous study. That can easily lead men to be remote, it can easily develop into mere pedantry as with many it did; it can also lead to the overemphasis of the intellectual. But one thing it has left with us and with other churches, the conviction that in the ministry a man shall earn his bread with the sweat of his brow; or, in plain language, diligence in the study gives good fruit in the pulpit. Were many converted under Maclaren? Not many, considering his extraordinary ability (his was not an awakening ministry), but very many indeed throughout the whole kingdom were edified, and again, wisdom is justified of her children.

Charles Haddon Spurgeon

And now Spungeon. It is impossible to deal with Baptist preaching without dealing with Spurgeon. Here I am concerned only with his preaching. I yield to none in my admiration of those qualities which made him so great a gift of God to our Church. At the same time Spurgeon, like all the others sooner or later, must take his place in history and be judged accordingly. If there are some here who owe their life to Spurgeon, I hope they will not be

in any wise distressed by anything I have to say. Spurgeon had a remarkable endowment of just those preaching qualities that are conspicuous in John Bunyan, who, by the way, was one of the formative influences on Spurgeon's development. In many ways Spurgeon was a return to the Bunyan emphasis. He had, as you know, the same earnestness, the same passionate desire to win men. Almost all his preaching was directed to that end. I won't say that he did not preach to the edification of the saints, but his chief word was directed to sinners. The call to come and be saved was the insistent note. Indeed, Spurgeon was a revivalist, only a revivalist who wisely remained in one center. I am not sure whether the historical verdict will not finally class him with General Booth. Again, he was a return to the early period in his attitude to doctrine and the Bible. Spurgeon, of course, made great use of Scripture, and is regarded to-day as the father of scriptural preachers, but he was not an expositor in the sense in which Maclaren was. As a matter of fact Spurgeon returned to the Calvinistic system and to a large extent his preaching also is the exposition and enforcement of the system. He went to the Scripture largely to find the system and illustration of it. In that respect he belonged more to the earlier Baptist world than to the actual Baptist world of to-day. It is true that two qualifications are here necessary. First, Spurgeon's Calvinism had been modified by years of Arminian teaching. He, himself, started with the Calvinist's vigorous opposition to everything that savoured of Arminianism. But also, he himself, in the most emphatic terms, distinguished his own brand of Calvinism from hyper-Calvinism. In the years, Calvinism had been to a large extent humanized and it was this humanized Calvinism that Spurgeon believed with all his soul to be the Gospel, and he thought to find it everywhere in Scripture. Then the second qualification is this: it is no use looking for logical consistency of thought in a genius like Spurgeon. You can find in his writing many a page which, on the face of it, is contrary to his own good works, and you will find a sermon where the teaching would

be very difficult to harmonize with the teaching of the very next sermon to it. I have been struck with that in preparing this address. I think I could collect from Spurgeon, on the one hand, a whole series of statements which would be applauded in the modern atmosphere to-day, and, on the other hand, a series of statements which could, in their Calvinist rigidity, surprise such Calvinists as still remain amongst us. No man would suffer more if isolated sentences were plucked out of their context than Spurgeon. But taking his ministry as a whole, his emphasis was on the system of theology, rather than on the attempt to find the actual meaning of scripture. Scripture had nothing further to reveal than that which he already knew. He was no innovator in the matter of theology. Rather his emphasis was a tremendous reinforcement of a system which, while it had many adherents, was yet rapidly giving place to another. In that sense Spurgeon is at the end of the age.

On the other hand, in style and method, Spurgeon was so original as to be to many of his contemporaries a stumblingblock and confusion. Here, in my judgment, he was a pioneer. His English is good but it is not the elevated speech of Maclaren. There comes now into Baptist preaching a colloquial element. It is seen not only in the style of speech but in the illustrations. Spurgeon, as you know, is a great master of illustrations. But his illustrations are drawn from life, and almost anything will serve from a candlestick to a Riviera scene. Here things were mentioned in the pulpit which many would have said were beneath the dignity of the pulpit—they were made to yield divine truth. In fact, in style, divinity has now become humanity. There is no doubt that this was one of the secrets of his power. He could talk to common people in their own language but also he talked about their own every-day things. He made the Gospel plain, consequently he is readable to-day. He is always interesting and nearly always entertaining, and, so far as Baptists are concerned, this was a new type of preaching. If you read a sermon by Ryland and then one of Spurgeon's, you realize at once

that you are in an entirely new country even though the theological landmarks are the same. Whether Spurgeon used his rich flow of humour in the pulpit to any great extent I do not know (I am told he did) but there was a great deal that was unconventional and startling, though all of it would easily pass in our time. Let me say in all this, Spurgeon has won the day. We are all his debtors and imitators. We all illustrate divine truth now with homely illustration and deliver it in homely speech. He brought theology down from the great halls into common houses. He clothed it in homespun and preaching everywhere has benefited by this side of his ministry. If you want to know how "to get it across" read Spurgeon.

Then another great asset was Spurgeon's directness. He went straight to the point and often straight *at* the kind of person he intended to reach. There was no "Kid glove handling of truth," just as there were no fine graduations in the truth he handled. He hit out hard. People to-day would call it rudeness or presumption, but the manifest earnestness of purpose did a great deal to make it both acceptable and effective. And with that directness he spoke in a very intimate sort of way. It is characteristic of many of his sermons yet rather difficult to define. He talked as though God Himself, and you, were the whole universe—as though God's one concern was your spiritual life. He made people feel that once they stepped into the circle of grace, then the whole blessing of God was theirs. In reading Spurgeon, I often say to myself "Yes, that's just what people want," but then, I find myself asking "Could any sincere minister give people that just in that form to-day?" He could bring all the power of God to bear on the slightest human need.

Spurgeon's was a very remarkable and very unusual mental make-up. He was absolutely convinced by the age of eighteen. Apparently he was never troubled by any doubt of the validity of his creed. The tremendous ferment of thought, the literature and poetry of the time seems to have had no influence upon him. He lived in his own

world and he troubled nothing about any other world of thought in which men were moving. In accepting the London pastorate he wrote, at the age of eighteen, "I have scarcely ever known the fear of man." He had a gospel which he could apply to sinners. Many found it through him, but it is nothing derogatory to Spungeon to say that there was a necessary type of ministry in that age of ferment which Spurgeon could not touch. There were needs of the mind to which he could not minister.

What was his influence on our denomination? Well, it was tremendous and it was mixed. Here was a type of preaching that common men could imitate. Spurgeon did more than any to stimulate preaching—to set everybody at it. The average man has no hope of imitating Maclaren, but thousands read Spurgeon's sermons and were inspired to try. This talking about common things in simple language seemed possible to all. Consequently the lay ministry again became a real power. On the other hand it was easier to imitate Spurgeon than to catch the breath of his genius. So we got the anecdotal type of preaching without the earnestness sometimes, and then without the substance. All the same Spurgeon did bring a spirit of earnestness into our denomination. We have never since been able to get away from the *spirit* of orthodoxy. He put an emphasis on conversion which is working amongst us yet. He taught men to be bold in going directly towards the aim of winning men for Christ. The mealy-mouthed preacher, the mummer, the pretty essayist—these slipped into the background wherever the influence of Spurgeon was felt. At the same time, often the man with a merely trifling mind, imagined that he had a call to preach and came into the foreground.

So I would sum up Spurgeon's influence. His influence theologically was great, whether for good or ill. His influence on the style of preaching was revolutionary, and yet, in a sense, it was a return to that from which, as Baptists, we began. With us preaching is the plain testimony of plain men to the plain facts of the gospel. It is not an art,

or an argument, but a proclamation. Its wellspring is the Bible interpreted by experience.

What it will be to-morrow no man can say. A summary of modern preaching tendencies would require another paper. If I were asked my advice, I would say study Maclaren and Spurgeon, but be under the dominance of neither —new times require new methods.

Jesus the Resurrection and the Life

By Professor W. W. Adams, Th.D.

OUR life is our all. Life, to be sure, is a mystery; but it is also our dearest possession. We crave it, strive always for it, cling to it. The mightiest driving force on this earth is man's craving for life. For it we are willing to struggle and to suffer. This attitude towards life is of God, the God of life.

Man stands at the apex of all earthly life. This is the story of Genesis. This is also man's experience. Man is almost limitless in his capacities to grow, to expand, and to appropriate, to enjoy and to utilize life. Man, therefore, stands next to God in whose image he is made and whose purpose he serves. It appears to be God's good pleasure to give man the kingdom. That is to say, man's craving for life is consonant with God's will and purpose.

It follows that man has only one need, and that is life. Man is a mysterious combination of matter and spirit, physical and nonphysical. With the one he makes contact with the physical universe and with the other he makes contact with God Who is Spirit. In this way God works in and through man to the consummation of his divine purpose.

God did not make man to desire life without providing the life desired. God has provided for man to live—to live to his own complete satisfaction, and to the realization of God's will for him and through him His purpose for the world. Man needs to think God's beautiful, high and holy thoughts. The supply is inexhaustible. Man needs power to live above sin. The power is available. Man needs pure food and air for his physical life. We are in the midst of plenty. Man needs a wholesome, life-nurturing environment in which to grow, to exercise, to work, to achieve. God has put all this within our reach.

Against this background of ideal but real provision for man's life we are forced to throw the dark shadows of the

world of reality as we know it. It is not necessary to dwell at length upon this picture. We have lived with it now until it is reflected in our spirits. But for a moment we may consider the contrast between God's abundant provision for life, and the sin, poverty, destitution, sorrow, anguish, loneliness, hopelessness, and despair of mankind.

What pictures come before us when mention is made of immorality, drunkenness, profanity, murder; of ignorance of self, God and the world; of superstitious practices in the name of life, God and religion; of human slavery to other human beings and to godless social, industrial, economic and political institutions; of the thousands upon thousands of girls dragging through unspeakable misery and shame behind locked doors, victims of brute flesh; of the loneliness, anxiety and hopeless despair of loved ones separated from one another by the white-slave traffic, kidnappers and other life-destroying agencies; of unemployment in the midst of work enough for all; of millions hungry and cold in a world restricting production; of masses of people racked with pain, hastening to premature death without hope now and forever midst God's abundant provision for health of soul and body; of multitudes of little children trying to grow up and fulfill God's mission for them in an environment of dirty streets, filthy homes, foul air, ignorant, superstitious, sinful, degraded human beings; of a world torn by political corruption, selfishness and oppression, by an inadequate and oftentimes godless economic system, by class, racial and national hatred, and by that unspeakable life-destroying institution called war! Oh the tragic wreckage of broken humanity; striving in the midst of plenty, dying in the presence of life!

We ministers have life too easy. We enjoy life. No one kidnaps our children, robs our homes, abuses or seriously limits us as a rule. If we could for one hour draw back the curtain, look in upon and hear the groans of sorrowing humanity, we would call out to God for a remedy; if a remedy were provided we would meet every condition necessary to its immediate application; or if no remedy could

be found we would be justified in renouncing God for having made men to hunger for life without providing that which satisfies.

There is just one cause underlying all of man's tragic fate—and that is sin. Man misses the mark. Man simply has not learned how or been able to live according to God's will and plan. This is the only explanation, if there is a God at all, and if life has any meaning.

When man starves, shrivels, sickens and dies in heart and mind, or prematurely in body, it is usually because his own conduct or that of others is wrong, is contrary to the life-giving laws of God; smothering, killing, rather than producing life.

Man's personal sin destroys fellowship with the Father. His own ignorance and superstition oftentimes lead to life-destroying modes of behaviour. Then man's conscious wrong-doing brings ruination to himself and to others. One thing is clear: man alone, not God, is responsible for his failure to live.

Man's tragedy is his death in the midst of life. Man's sin is the cause of his tragedy. "The wages of sin is death." Positive conviction on this point is essential to an effective ministry for Jesus Christ.

Man's need of life has three fundamental aspects. He needs forgiveness of sins, or purification of heart. Man is a sinner and he knows it. Positive conviction is here also most important. In order to live, man must deal with a holy, sinless God. He must commune and coöperate with Him. Man's basic need, therefore, is for a Saviour from actual sin, sin of a person against the supreme person, which sin breaks that fellowship so essential to wholeness of life. Man's first problem is his sin. Man needs a personal Saviour.

Man also needs knowledge of God's will. That is, he needs to know how to live. God's will for man is exactly what man needs to do to live. God's will is revealed in all essentials in His holy Word. The Holy Spirit gave that Word and guides us into all truth needed to live in

fulness. There is room here also for all that science can give regarding the world in which we live and regarding ourselves. Oh, that we could see truth as a unit! God wills to use all truth to enrich living.

A third need may be named. Man needs power to free him from the way of death, to fortify him for doing the will of God. If history has one lesson to teach it is this. Man needs more than to think straight, more than to know God's will. The roots of life go deeper than the mind, touch more than one's ideas. Man's desires need to be remade, his purposes changed, his will reënforced. In order to live man needs supernatural power.

Now it is the will and plan of Jesus Christ to meet man's every need.

The will of Christ is made so plain on the pages of the Gospels that there should never be confusion on this point. His will is manifest in his works and words. He showed sympathy for and brought life to the physical man—the blind, deaf, dumb, lame, maimed, the paralytic, the deranged mind and every other type of physical illness. He freed people from erroneous, superstitious ideas of life, giving them the truth. He also recognized sin to be a fact, rebuked it, forgave it, called men away from it. In short, Jesus met every need of man. And no part of this ministry was done simply to attract a crowd; it was not a passing phase of Christ's concern and plan. It did more than reveal His person; it disclosed His passion as well. In Christ is life; He claimed to be life; He manifested that life as sufficient for man's every need. Christ has never changed His will, He has never ceased having compassion upon the needy in body, in mind, and in soul.

With His works Jesus' words agree perfectly: "I came that they might have life and might have it abundantly." "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life."

The plan of Christ is adequate to meet His will. As Teacher He revealed sufficient truth to guide man. As Saviour He made available power commensurate with the truth revealed. It was not enough for Jesus to disclose His desire to give life, to leave man an example of noble living, and to impart life to many of His contemporaries. Jesus came to grips with the basic enemy of life—sin. He fought sin into its last stronghold—death and the grave. That divine power which had taught and wrought in the interest of life previous to His death was not exhausted in Jesus' death. That power laid hold on Jesus body, cold in death. There was a resurgance of life, a resurrection. Jesus came out from the tomb, victor over sin and death. Jesus became the resurrection and the life. He gives, redeems, preserves, glorifies life.

We have now come upon the pivotal point in Christianity. Here the God of life makes contact with human life, and in His Son breaks the power of sin in human life and through him pours into humanity that power necessary to bring life to man. The resurrection has to do not with a theory, but with life and power to overcome death, and as such it should be commemorated.

Christ was not long in demonstrating his will and power to continue giving life to the world. His own immediate followers were snatched out of fear, timidity, despair, and transformed into flaming, life-giving evangelists. Equipped with certain knowledge of Jesus' resurrection, with sufficient instructions regarding his mission and their function in that mission, and with the divine dynamic of their risen Lord—thus equipped they go forth, creating life in the midst of death. Boldly and effectively they attack sin, in high places and in low; they face and conquer the enemy, in the form of threats, persecution and death. They were unified on essentials. They could differ on minor points, debate them, defer settlement, but they could not be stopped in giving forth life in Jesus Christ.

As with Jesus, so with his followers, the needs of the whole man were met—the spiritual and material. This is

the story of Acts and Epistles. It is an unspeakable tragedy that Christ's will and plan for the full salvation of humanity were ever seriously thwarted. If God had made us as we are, eternally aspiring to the higher life, and had not provided to meet life's deepest needs; or having made such provision, if he had not put within our reach power to appropriate his provision, then God would be unjust.

But thanks to his name this is not man's lot. By the fact of the resurrection, the life which God wills for men may be possessed.

It is to give life to the world, to make real Christ's potential salvation for man, that Christ organized his church. This is the one function of his ministers. There can be no hesitancy or confusion on this point. We are not to give the world a syncretism of gods and religions. We are to offer Jesus Christ, the only Saviour from sin. Men need a Saviour; Jesus Christ is the Saviour needed. It is our business to give this Saviour to the world now. Of late the press, the air, and public addresses have been filled with analyses of the world's problems. One grows tired of so much discussion of the problem and so little of the solution. We know man's need and we have the answer. The one distinguishing note of our message must be that man's basic problem is sin, and his one hope is Jesus Christ the Saviour from sin.

We are to strive always to point men to Christ, never away from Him. The issue is clear. Jesus Christ is man's Saviour or man is his own saviour. Or, better still, he has no Saviour. For man has proved his utter incapacity to save himself. Jesus has proved His willingness and ability to save all men into fulness of life. Criticism has not removed Christ, nor the foundations of his redemptive work. Nor have science and philosophy brought an end to man's need of a Saviour. It should be said plainly that it is time to cease turning people away from Christ until a better Saviour can be substituted.

We are to strive constantly to propagate our message, not just defend it. A message worth defending is worth spread-

ing abroad. In fact, the only way to preserve the Gospel is to give it forth. No athletic team ever won by merely playing a defensive game. The Church and her ministers are not set primarily to defend the Gospel but to put it into action.

We, like Paul, are to declare the whole counsel of God. God has provided for man's *every* need. Jesus overlooked no human need while on earth. He came that we might have life in abundance. We are to join Christ in ministering to the whole man. Like him, we must put first things first. Make the tree good and the fruit will be good. Cleanse first the inside of the platter. "Out of the abundance of the heart the mouth speaketh." "Out of the heart are the issues of life." Real defilement is from within. Hence, Jesus repeatedly disclosed sin, forgave it, and without doubt made this the ultimate objective of his ministry.

Like Jesus we must also give attention to secondary matters. He fed the hungry, he gave help to the sick, love and friendship to the outcasts, relief to the oppressed. If Christ could have His will, every human being on the face of the earth would live to-day in fellowship with the Father, in wholesome employment, in comfortable homes filled with pure air, a stranger to hunger, want and loneliness, surrounded by loving, godly friends, free from annoying anxieties and cares—furnished in every way to live, to grow, to serve, and to do God's will.

When one vital part of man suffers, the whole man suffers, and the Saviour is grieved. There is just one gospel and that is the gospel of salvation, salvation from sin—sin within the individual and sin arising from other individuals who make up one's society.

Oh that we might see man's needs as a unit and Christ's ministry as a unit! It is merely a question of sequence. Jesus ministered to the outer man, ever seeking to lead from this ministry to the spiritual and eternal needs. It is a pity this balance was ever broken.

Christ has no gospel or mission for the inner man to the exclusion of the outer, nor for the outer to the exclusion

of the inner. He ministers, let it be repeated, to the whole man. His own example should be our sole guide in this matter. It is tragic to stop short of bringing Christ to the soul. It is a great mistake to deprive Christ of the finest approach He has to the soul. When will we see that Christ who is able to inaugurate a plan and through human instrumentality consummate that plan by which individuals are born again, is just as willing and capable of utilizing organized Christian forces in directing the new-born life in its unfolding to maturity? Who, after all, is responsible for the idea that Christ's only mission for His Church and His ministers is to get people converted? When did Christ cease to be interested in bringing life to the whole man? How much has the Church lost through the centuries by not giving the same earnest care to the converted person as was given in bringing him to conversion? Is Christ so limited in resources that he cannot, after saving a soul from personal sin, press on through organized Christian forces to saving that soul from the stifling effects of sin in the social group? Is Christ responsible for the theory that if one is converted he will work his own way out in his social group?

Undoubtedly there is truth in this view. But is there not serious loss due to the godlessness of the social group? What would happen in our churches if serious effort were made to enlist those who show no interest in soul-saving as such in a service destined to create a wholesome social order in which saved souls shall grow, and were made to feel that this too is the will of Christ and that He ultimately will use this very method to save still more souls for eternity?

Man is a unit. His needs, after all, are a unit. Christ's work for man is a single work. It is time to remove the shackles from his hands.

Such a ministry for Christ is not an easy one. It calls for unrelenting warfare against sin. Jesus Christ and His early disciples attacked sin. Sin struck back with terrible fury. It is time to court death again. Sin is sin. Sin is concrete. Each individual needs to be made face his sins;

and this is true of sinners in high places, sinners organized and entrenched. Failure to believe in Jesus Christ is sin. Refusal to support the Church and the ministry is sin. We can all face these sinners with courage. What of the godless politician, industrialist, kidnapper, murderer, racketeer; what of those who stir up race against race, class against class, and plot to bring nations into war?

If Christ were here he would assault these strongholds of death-dealing sin. That is his first call to the church in this hour. What would happen if for one year all of God's ministers would cease criticising Christ and His Church, would stop fighting one another, and would wisely, courageously, persistently fight the Church's eternal and determined enemies! We should not be deceived in these matters. Detectives, police, laws, courts, are not going to make men good and bring peace. Every sinner in the land should count as his first enemy, not the policeman, the court, the judge, the government, but the minister and the Christian Church.

With shame we confess this is not true to-day. If the Church through her minister does not rise up and strike terror to the hearts of sinners through an organized church giving forth the Gospel of God of love for sinners and of terrible, eternal vengeance against sin, sin will increasingly take its toll of human life. It is high time a crushing crusade be launched against sin. And we are the only ones to do it.

Again, in our service for Christ we are to look upon life in this world as Jesus does. Jesus has promised to return some day to consummate His work. I believe he will fulfil His promise. We know not when that day will be. We do know Christ lived, died, rose again, and reigns to give life to all men. He wills none to perish, but *all* to have life.

Now life here prepares for the life to come. The future can only continue and crown the life begun here. For the present the doctrine of the future life is worth just as much as it drives us on in bringing life to the world to-day. To-

day is the day of salvation. Christ is here now. The only way to be found faithful in the day of consummation is to be submerged in His will to save all and to prevent any from perishing.

It is time to focus our aim on to-day. It is time to cease looking upon every world calamity as sent of God, as something to delight in as a sure precursor to Christ's second coming. It is time to take these as due first of all to man's sin, and to the fact that the Church as a whole has never taken her task as seriously as she should, has never united in one determined effort to put the resurrection power and life of her Lord to the full test of strength, has never really believed her Lord when He declared His will to be for the salvation of all, and promised to be with His followers to the end in granting whatsoever they ask for and really seek after, in a spirit of willingness to die that the world may know Christ.

Through the centuries the Church has been right in holding dear to her heart the precious promise of Christ's second coming. The church has been wrong in despairing of the present order, in turning in upon herself, in withdrawing so much from the world in which men must live, and in making herself feel that her sole mission was to snatch souls from the burning and help them endure to the end. For over a thousand years the Church as a whole has looked for Christ's second coming as her only hope. And yet during those centuries Christ was not planning to come for centuries yet to be. He was calling His Church to attack sin, to follow Him into the battle where men were dying. If the Church had followed her Lord into the fight, the fight against all sin, what might this world have been by now! How many wars, how many tragic losses might have been avoided?

And I am bold enough to add that, so far as we know, Christ may not come during the next nineteen centuries. I do know His will and plan is to bring life now to every sick, sinning, sorrowing, dying human being the world over. We love Christ. We love His Church. We love our peo-

ple. We love our own lives and the lives of our children. We love the lost and dying out yonder. So does Christ. And He is seeking to bring life to them now. It is time for the Church to rise up and go with Him in faith and in high expectation of success. In this way only can we be ready for Christ's coming if it should be to-morrow. And in this way only can we avoid some of the mistakes of the Church in the past.

This leads to a still further urgent duty. That duty is for the Church to organize her forces upon certain major issues and primary objectives, thereby justifying her place in the world and preparing an atmosphere in which to settle her family quarrels. There are enemies of Christ inside the Church, but focusing attention on these enemies is not bringing victory. A divided Church is losing before the onslaughts of a growing and determined enemy from without. Dr. B. C. Barrett spoke a timely word when he said not very long ago that "There is need of agreement among all who believe in Christ on certain major objectives in the Christian program." This is not the place to discuss what these objectives should be. But such a program must come and come soon.

The hour has struck for big men to lead us out. Men who will handle with care the sacred things of God. Men who will be slow to discard the tested and proved, who will cease theorizing and speculating where God and life are concerned. Men who will give and take in secondary matters to bring about unity of action in basic matters. Men who will cease being suspicious and jealous of each other, refusing to coöperate for fear glory will come to someone else.

It is time for each one of us to search our own hearts in this matter. What a hallowed experience it would be to share with others the creation of the depth of soul, breadth of spirit and of vision, and output of brain for which Christ is now urgently calling in the Church, the school, the denomination and the whole Christian family. It is time for someone to lead out and the rest of us to

follow. By our fruits are we known. That theology will win which brings life to the world in this hour of supreme testing. Jesus wrought His works of grace and relied upon those works to witness to his person and mission in the world. When asked if he was the Messiah, he gave no answer except that in him the lame walk, the deaf hear, the blind see, the dumb speak, the dead are raised and the poor have the Gospel.

The number increase who say there is no God, there is no true religion adequate to man's need. In Russia the masses called vainly for life. Both government and church ignored that call. The masses rose up and brought an end to both. We know what is happening in Mexico, in Spain, in Italy and elsewhere. In Germany a divided Church, with a liberal and conservative theology, did not prevent the cruelest war in history. And to-day our brethren in Germany are stifled. What is any theology worth when smothered? In Russia and Germany Christianity has lost and lost heavily. This is true regardless of the outcome in the future. Christianity could lose in this country. The masses here also call for life. In the face of tragic loss by the Church elsewhere dare we misuse time and energy, while God still gives us opportunity? Jesus went to the people, heard their groanings, understood their needs and gave them life. Now is the time for us to carry Christ to the people. Let us beware lest some day we look back upon a lost opportunity.

Jesus is the resurrection and the life. He has done enough for us to merit our best for him. He asks for our all. The human race has always needed the life that Jesus gives. It is still so. The atmosphere of the whole world at this moment is all electric with intense feeling and with unprecedented possibilities for both good and evil. The peoples of earth are now in such close physical proximity to each other, so mutually dependent that they must learn to live together or destroy one another. Racial and national feelings are being intensified. With all of this, humanity was never so sick of itself, never so inquisitive, never

so hungry for God and life as now. The world is asking, Is there any help? Christianity's supreme opportunity has now come. And midst the dangers, losses and demands of which I have freely spoken there is also abundant evidence that the Church will go forth to the conquest.

As ministers you and I shall do our part.

If Jesus came back to-day
What would the people say?
Would they cheer Him and strew the way
With garlands of myrtle and hay,
As they did on that distant day
When He came to Jerusalem?
What would America say,
If Jesus came back to-day?

. . . . . .

We fashion great churches and creeds,
But the heart of the people still bleeds;
And the poor still rot in their needs.
We display with pride His cross
In the midst of our pagan life;
While we hug to our hearts the dross
Of our selfishness and strife.
What sacrifice have we made
To live the love He prayed?
What willing blood have we shed
To do the deeds He said?
To be popular and well fed,
We forsake the way He led
And follow a ghost instead!

So said the poet. But you and I reply, "Where he leads me, I will follow."

The Minister as a Man of Culture

By Professor Carl H. Morgan, Th.D.

THE Protestant minister of today occupies a strangely unique and exceedingly difficult position. Because of his office he must be *God's man,* and, because of his environment, he must be *man's man.* He must not be of the earth *too* earthy, nor of the heavenlies *too* heavenly. He must not become so engrossed in the affairs of this world that he loses the sense of the presence of God, nor must he become so enraptured with spiritual mysteries that he fails to make contacts with the stark realities of earth.

Shall the minister live a life of priestly seclusion, relying on the sweet mystery engendered by wafted incense, the tolling of solemn bells, and the candle-lit beauty of ancient liturgy to attract men to Christ? Or shall he cast aside every distinctive vestige of sacred office; everything that bespeaks symbolism and mystery, and casting himself with utter disregard of personal cultivation and appearance into the midst of men, attempt to win them by becoming one of them? For many an earnest soul a proper balance between personal communion with God and advantageous contact with man seems well nigh unattainable.

No one but Jesus has ever reached to the perfect ideal of a balanced life. His fellowship with God was never broken, and his understanding of the possibilities and problems of man was perfect. But let it be noted, that Jesus did not attain this ideal by separating himself from all that was cultured and refined and identifying himself with the proletariat. Orthodox Judaism of Jesus' day knew nothing of the artificial distinctions of present day society. Jesus, though a village carpenter, was a cultured man. On the human side he was the heir of a racial tradition and culture which extended back to the dawn of recorded history. The Old Testament Scriptures stand as an unequivocal witness to the high standards of excellence of those ancient days. Granted

that the exalted poetry of the Psalms was inspired, it still required a people versed in the beauties and intricacies of poetry to understand it. This heritage of exalted poetry and stately prose was the common property of every Jewish boy of Jesus' day. Added to this was the divine wisdom of God's Son in the life of Jesus the supreme example of a cultured man.

Unfortunately, with the rapid growth of monachism, from the second century onward this high respect for enlightenment which was common among the Jews fell into disrepute. Reading was discouraged outside the field of the strictly religious. Education was regarded as one of the wiles of the devil to ensnare the feet of men. This was only the natural reaction from a world in which learning was so inextricably interwoven with pagan philosophy and idolatrous superstition. Then came the Dark Ages during which the church was forced to become the sole guardian of all that was beautiful and cultured. The prestige which learning might have acquired in the eyes of Christian men, by this act of the church, was soon lost as this same cultivated church became the persecutor of the simple-minded protesters. The history of established churches and entrenched religion since that day has only served to strengthen the belief in the minds of many that when enlightenment comes in piety goes out. Recognizing the power of this idea over the minds of his congregation, many a minister has boasted of his ignorance that his piety might be exalted thereby. But the premise upon which all of this is based is false. There is no conflict between true culture and true Christianity.

In a Cultured Society the Minister Must Be a Cultured Man

The adjective "cultured" is used with some hesitation, since I am well aware of the connotation of this word in some circles. It is synonymous to some with "foppish," "effeminate," and superficially veneered. But no other word seems to express exactly the idea that I have in mind, and

consequently this one must do. The root meaning of the word "colo," of which "cultus" is the past participle, is "to till, to cultivate, or to prepare for growth." This adequately expresses what we mean by the term "cultured" as applied to man. The cultured man is not necessarily a genius, a scholar or even a man of considerable learning, but he is a man who is "prepared for growth" and who has within him, as in well fertilized soil the possibilities of an abundant harvest of helpful wisdom. "The cultivated man," said Dr. Eliot, late president of Harvard, "is not to be a weak, critical, fastidious creature, vain of a little exclusive information or of an uncommon knack in Latin verse or mathematical logic; he is to be a man of quick perceptions, broad sympathies, and wide affinities; responsive but independent; self-reliant, but deferential; loving truth and candor, but also moderation and proportion; courageous, but gentle; not finished, but perfecting."

The Cultured Man Is a Man of Character

It might be considered gratuitous to speak of the preëminence of character in the life of the minister. But while the necessity for an unimpeachable character may be granted in an abstract way by all, the method of achieving such a character is misunderstood by many.

It must be noted, first, that character is something to be achieved, and is not a gift, handed down from on high like a suit of ready-to-wear clothes. Character is like the skin that covers our muscles: it must be grown into, and built up little by little by the metabolic process of an inner spiritual struggle. Paul calls this the "fruit of the Spirit." This is always true whether the man be a Christian or not: his character is the fruit of the spirit within him. If that spirit be the spirit of selfishness his character is but the atrophied, tasteless and worthless fruit of his own shrivelled spirit. If, on the other hand, the spirit within him is the Holy Spirit, his character is directed Godward and exhibits those qualities listed by Paul; love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control. There is

no substitute for character. There is no other perfect character than Jesus Christ, and no enabling power equal to that of God's Holy Spirit.

One might well imagine, however, that many a noble character has been lost to usefullness in this world because of a deficiency in mental vigor.

The Cultured Man Is a Man of Thought

To the ethereal passion and sacrificial idealism of a noble character must be added the steadying power of thought. President de Blois in a recent editorial in the CHRISTIAN REVIEW has stated the matter succinctly: "The most of us are lopsided. There is over-development in one direction and under-development in others. Habit leads to the easy repetition of certain ways of thinking. To these we become so accustomed that we fail to realize the atrophy that is taking place in large areas of our mental life. We lack poise . . . Unless we build up sane inhibitions we can readily become sentimentalists or fanatics. At all odds let us keep cool and clear-headed. Poise is both a comfortable possession and a Christian virtue." Thought is the gyroscope that keeps the ship of character steady in the midst of a sea of conflicting emotions.

The great masses of humanity have little to do with independent thinking. Most of their mental concepts either come to them as part of the heritage of the race or in the form of predigested pabulum dispensed by the daily newspapers. From the point of view of practical politics this is a happy situation, for it is a fact well established by history that no nation can become a powerful state unless the great mass of the people are willing to be led by the few who are intelligent. Witness how easily Rome (symbol of mass ignorance) conquered Greece, a state in which individualism was regarded as the highest of virtues. On the other hand it is quite as evident that the state that exalts "rugged individualism" will make the greater contribution to the world's welfare. What is true of nations is true of religious systems. The Machiavellian system of Roman Catholicism

during the Middle Ages, and to some extent since that time, tends to produce solidarity of action, but such a system has produced comparatively few great and independent thinkers. Protestantism in general, and the Baptist Denomination in particular, is based upon a theory of individualism; the right of every man to worship in accordance with the dictates of his own conscience, and the necessity that is laid upon every man to make his own peace with God through Christ directly and without the intervention of priest or saint. *Protestantism will die when the people in the pew cease to think.*

Notwithstanding dire prophecies to the contrary, the decease of Protestantism does not seem to be immanent. Many of our people are thinking, and thinking deeply. He who would be a leader must think even deeper. To many people thought is synonymous with day-dreaming. Witness the case of the man who sits in the pew just in front of you. His position is relaxed. His eyes look directly at you and his face gives one the feeling of intense concentration. That man may have heard every word the preacher said and yet have kept the sacred precincts of his mind unruffled by a single thought. Thinking is hard work and most people come to church to be rested rather than to be prodded into unwilling mental labor. And yet thinking might be made as restful an occupation as tramping through the brown October woods. No man enjoys hiking unless he is in proper physical trim, and by the same token no man can enjoy a mental hike unless he is trained for it.

Every prospective preacher should make a careful reading of Abbé Dimnet's book, *"The Art of Thinking."* Among other helpful things the author shows how the human mind tends to wander even in the midst of reading a book or listening to an address.

"Never read," says Abbé Dimnet, "always study." This is a splendid maxim for the man who would attain to culture. Because a thing is printed or spoken it is not necessarily true or final. The thinking man recognizes that any product of the human brain is liable to error and so he must

subject every such production to the searching criticism of logic and experience. The minister above all other men must be on his guard lest he believe what he wants to believe rather than what the evidence in hand warrants. He must recognize the frailty of his own mind, but frail as it is he must recognize his holy responsibility to use the instrument God has given him to the best advantage in God's work.

But in this day of universal free education more is needed than a noble character and the ability to think. These two virtues are possessed by many a rough countryman, woodsman, sailor, or business man who would be utterly out of place in the pulpit of even a small church.

The Cultured Man Must Be a Man of Education

The minister cannot afford to jeopardize his position by failing in this respect. It may be seriously questioned whether a man who is too lazy to secure an adequate education ever received a call from God to preach. Phillips Brooks felt that way when he wrote home about his first days at the theological seminary in Alexandria, Virginia. He said that on the first night in the school he was amazed at the religious zeal of the students who poured out their souls at prayer. The next day he was even more astounded to find that many of these young men came to their classes unprepared. "The boiler had no connection with the engine," he said.

Education and schooling are not necessarily synonymous. Some of the best educated men have had very little formal schooling. Many others who have had little schooling are now teachers in schools, but they are the first to recognize their loss. One may become educated without ever setting foot inside a school, but the process is ten times as hard. Many men excuse themselves from the long and arduous road to education on the slightest pretext when usually, the real reason is either a lack of appreciation of the real value of a formal education or sheer mental and physical laziness. Even a cursory glance at history should be sufficient to prove the value God places on a formal education. May it not be

that God chose Saul of Tarsus in place of Peter or John not because of his greater spiritual grasp, but because of his more intimate acquaintance with the ramifications of Greek thought as the result of his education in a Greek city? We must never let our admiration for the intrepid daring of Martin Luther obscure the fact that he was regarded as, next to Erasmus, the greatest scholar of his day. Zwingli ran a close second, and Melancthon was regarded as the greatest scholar of Hebrew and Latin of his generation. Calvin, Wesley and Whitfield were men of exact and thorough training, and while it is true that neither Spurgeon nor Moody had the advantage of a rigorous and lengthy training, they were both great students, and both of them founded schools where others might get what they had missed. Almost without exception the record of history is that where God wanted a great work done he chose a man of the schools.

As to the second point; let it be said bluntly that the man who is either physically or mentally lazy has no place in the ministry, and his very attitude proves that God, who cannot make a mistake, never called him to His service. Let us be frank with ourselves: the ministry calls for men who love to study as well as men who dare to act. One who does not love study had better not enter upon this studious profession.

This brings up a very important point to the minister: the question of what is valuable in a formal education. In this matter most men are sheer pragmatists. It is all nonsense to say that I shall not take this particular study because a minister is never called upon to use it. In the first place the theological student has no idea what the Lord may call him to and what may be useful or what may not be useful ten, twenty or thirty years hence. In the second place one does not choose a standard college subject on the pragmatic basis, that is, that because it is useful it is good. It is true that the average minister will have little occasion to use such a subject as College Algebra, but neither has the professional fighter any occasion to jump ropes or swing Indian Clubs after he enters the ring. The athlete uses any and every instrument, however useless it may appear to the uninitiated,

that will increase his athletic prowess when the final test comes. There is nothing in all the realm of the mind that is quite so exact as the science of mathematics, and the man who has not had some training in this field will not easily find a substitute for this training in exact thought. Other subjects may be as hard or even harder, but their difficulty often lies in their inexactness rather than in their absolute regularity.

The educated man is first of all a man of wide affinities. He is interested in everything, and therefore finds beauty and delight in all of God's creation. A famous educator once said that nine-tenths of what we know is wrong, and it is the business of education to pick out the one-tenth. Let us go a little farther and say that the educated man, recognizing the truth of this statement, is not satisfied until he has cleared away some of the clouds that obscure the other nine-tenths. Think of the most interesting man you know and you will think of the man who is interested in what you are interested in. Now the minister must be an interesting man to a large group of people, hence it follows that he should have some acquaintance with the things that interest his people. The minister must not work on the false assumption that all his congregation are as interested in the things of God as he is. It is his duty to take them where they are; make a contact by means of the things in which they are now interested, and lead them gradually to an absorbing interest in the highest things. This was Christ's method.

The educated man must be content with a general knowledge of some things and a complete mastery of some small portion of the vast human store. It is just at this point that the minister often fails to approximate the ideal of an educated man, because he is content with a more or less complete mastery of his field of specialization,—religion, and what is more often true, the Bible only. The natural reaction of the educated layman to the ministry of such a man is that he cannot be in a position to judge rightly the value of the Bible and the Christian religion in the affairs of men

until he knows more about the values which men themselves have set up. Not for a moment is it suggested that the world has any value to offer which is comparable with the religion of Christ, but the point to be noted is that no man can know that for himself until he knows something of the other things that are offered. Formal education should increase one's judgment of values. The most valuable contribution it makes in this field is the contact that it offers with mature minds. One cannot spend several years in close fellowship with a man who thinks without learning to do a little thinking for himself.

The Cultured Man Needs Constructive Imagination

But in addition to character, thought and formal education, the cultured man needs constructive imagination. Whatever may be his field of endeavor, whether in science, art, literature, mechanical invention, government or religion, he must have some constructive imagination. The term "constructive" is used to distinguish useful and helpful imagination from that form of purposeless and fruitless day-dreaming which is usually associated with imagination.

While it is true that imagination plays an important part in the work of every field of human knowledge, the cultured man will do well to gain some mastery of one or more of those branches which rely almost entirely upon imagination; namely, the fields of art and literature. A portrait by a distinguished artist differs from a photograph chiefly in the matter of imagination. No man would think of hiring an artist to paint the picture of an intricate piece of machinery for an engineering journal, because the only thing wanted is accuracy of detail. But a man is more than his face, and while the camera may capture exactly the fleeting expression of his muscles, it cannot picture the personality, —that must be left to imagination. The artist with constructive imagination (and no artist ever achieved fame without this quality), attempts to show by a slight exaggeration of the tilt of the chin, or of the slump of the shoulders the character of the man whose portrait he is painting.

By the same token the minister may be either a camera or an artist. He may record faithfully his conception of the Christ with a clarity that approaches that of a camera, or he may interpret in his portrayal the inner spirit of Him whom to know is life eternal. What a difference there is between the Christian life as painted by John Bunyan and that painted by some preachers. Assuming that both have the same spiritual insight, the difference lies in the use made of the constructive imagination. The parable of the prodigal son is one of the most brilliant gems of constructive imagination the world has ever seen.

But, as Sir Joshua Reynolds points out, "the painter can picture only what he has somewhere seen; but the more he has seen and noted, the surer he is to be original in his painting, because his imaginary combinations will be orginal." The minister, to imagine much, must have seen much. It is quite obvious that observation is a necessary prerequisite to imagination. But it is just as obvious that the average minister is limited in his powers, and in his field of observation. Not many men have the power to see on a city street the things that Dickens saw, nor have they the time and money to travel sufficiently to see the things that are interesting in remote parts of the world. The solution to both of these difficulties is the study of literature. If it is true that one cannot paint what he has not seen, then it is equally true that the minister who is not a reader cannot have much to talk about. The wise minister rightly objects to book reviews in the pulpit but surely he cannot have the slightest prejudice against book reviews in the study. *Read if you would see pictures. See pictures if you would paint them.*

But the field of imagination, *par excellence,* is that of music. The cultured minister should have some acquaintance with this greatest of all the imaginative arts. Music goes beyond literature, and instead of painting imaginative pictures it creates imaginative states of emotion. The composer mirrors in his music his deepest emotions, that we, through his mirror, may take stock of our own emotional storehouse. See the happiness that bubbles forth from the

music of Hayden; the refinement that characterized Mozart; the tempestuous passions of Beethoven; the mystic calmness of Debussey; the dread despair of Tchaiskowsky and the melancholy sadness of Sibelius. To be sympathetic one must be familiar with the emotional difficulties of others. Good music provides a healthful emotional stimulant.

Finally, and not the least important to the minister,

The Cultured Man Must Be a Man of Exact and Elegant Expression

Exact expression requires exact thinking, but no amount of exact thinking will of necessity produce exact expression. Elegant expression needs elevated thought, but here also the thought alone, however elevated it may be, will not of necessity grow into elegant expression. Many a thought as noble as ever passed through the mind of man has floundered through the Dismal Swamp of weak words and muddy construction until it emerged a poor emaciated skeleton bearing faint resemblance to the original nobly proportioned idea. To what extent the value of the thought is dependent upon the medium of words is nowhere more clearly demonstrated than in the works of our foremost essayists. Descartes, Voltaire, Rousseau, Hobbes, Locke, Mill, Spencer, Holmes and Emerson were men of thought, but the observant reader is often more impressed with the exactness and beauty of the expression than with the novelty or profundity of the thought.

Verbosity, the besetting sin of so many ministers, is sometimes the cloak thrown about shabby preparation, but more frequently it is nothing but the crashing of the underbrush made by an idea that has lost its way in a tangle of dangling participles, split infinitives, disjointed connectives and mixed metaphors. Since the average congregation has very few mindreaders in its midst, it is not strange that many a good thought never reaches its destination. If exactness is so much needed in the field of letters, how much more so by the minister of Jesus Christ. After all it matters very little whether one understands Spencer's famous definition of

evolution or not, but the difference between eternal life or everlasting separation from God may hang upon the turn of a phrase or the choice of a word. It was not by accident that God chose the highly inflected and wonderfully exact Hebrew and Greek as the mediums of his revelation. It was not by chance that the sayings of Jesus Christ were expressed so exactly that after two thousand years of critical study he cannot be accused of a single contradictory statement.

Should the Minister of Jesus Christ who has an everlasting Gospel to preach seek to secure a cultural education or should he be content with the development of his spiritual life? The answer to this question depends somewhat upon whether one's philosophy is utilitarian or idealistic. But in either case the answer must be, "yes." True culture is useful to the minister in the proclamation of his message, as history abundantly proves. From the idealistic viewpoint Jesus is our model, and he was the most cultivated man of his age. His character was matchless in its perfection. His thought was so deep that we have not been able to plumb its depths after more than two millenia. His education was exact enough to meet all the emergencies of his day and all the days that have followed. His constructive imagination has made the New Testament in any language the gem of all literature. His expression was so exact that we are willing to stake our eternal salvation on the literal interpretation of his words, and their beauty thrills us long after the music of the world's greatest symphony has faded from memory.

The Christian minister, sincere and noble in his faith, who is at the same time a cultured gentleman may be justly classed with those noble heroes of faith, of whom it was declared that the world was not worthy.

The Eschatology of the Holy Spirit

C. Douglas Honeyford, B.A., S.T.M.

THE revelation of God is in three tenses—past, present and future. The divinely chosen penmen, like John the beloved disciple, recorded by the direction of the Spirit, the things which were, "and the things which are, and the things which shall be hereafter." Moses was a seer in the same sense as Elijah or Daniel or John, but with a different line of vision. As a prophet of the past, he gazed backward into the abyss of time and beheld the sublime panorama of the creative week. Elijah was essentially a prophet of the present—the man of the hour—who saw and condemned the sin of his age. Daniel and John were prophets of the future. Unto the former it was given to see the rise and fall of four great monarchies; and unto the latter, vision was given to witness the consummation of all things. As a result in God's revelation the dark recesses of the past have been illuminated; the present has been portrayed with a fulness of detail; and the veil hiding the future has been drawn aside.

Eschatology, according to the literal meaning of the word, is the doctrine of the last or final things. Biblical eschatology is confined principally to the various tenets of the intermediate state, the second coming of Christ, the resurrection, the millennium, the judgments and the consummation of all things.

Writers on the doctrine of the Holy Spirit have in most instances confined themselves to a biblical and theological treatment of the subject. Emphasis has been placed, and rightly so, on the practical phases of the doctrine. The Old Testament has usually been passed over in a chapter or two because the references to the Spirit of God in the older dispensation are, when compared with the New Testament, few in number. Particular attention has been given to the age mission of the Spirit. But no authors within the

radius of my reading, with the exception of A. J. Gordon[1] and H. B. Swete,[2] have discussed the eschatology of the Spirit. Swete, indeed, asks this pointed question: "Is the work of the Spirit preparatory only, ceasing with death or the Parousia, or is it permanent, extending to the world to come?"[3]

Cardinal Manning had a right view of the Holy Spirit's official ministry when he entitled his treatise, "The Temporal Mission of the Holy Spirit." Dr. A. J. Gordon attributes the prevailing ignorance of the doctrine of the spirit "largely to a failure to recognize his time-ministry, distinct from all that went before and introductory to all that is to come after—a ministry with a definite beginning and a definite termination."[4]

In the farewell discourse our Lord announced this truth: "He shall give you another Paraclete, that he may abide with you forever." The phrase indicating the limits of the Holy Spirit's "abiding" or "being" in the original is *eis ton aiona*—"for the age." The phrase occurs again in Matthew 28:20 where the idea is clearly the spiritual presence of Christ with the disciple for this age. In both references the force of the parallel phrases is the definite statement of the continuous presence of both the Lord Jesus Christ and the Holy Spirit with the disciples "for the age."

If this interpretation be true then there will be a limitation of "the age," and an accomplishment of the Spirit's temporal official ministry. The Holy Spirit will be withdrawn. But the truth and implications of the Holy Spirit's withdrawal must be qualified lest we fall into error. In this connection Dr. G. Campbell Morgan comments: "The only sense in which the Spirit is withdrawn is that which characterizes His special work of this age—that, namely, of conserving the Church and preventing the program of evil to finality. He will carry on this work of striving with men as He did prior to the Deluge, but with results more

1. A. J. Gordon, "The Ministry of the Spirit." Pages 203 to 212.
2. H. B. Swete, "The Holy Spirit in the New Testament." Pages 352 to 359.
3. H. B. Swete, "The Holy Spirit in the New Testament." Page 353.
4. A. J. Gordon. Page 15.

glorious."[5] The Holy Spirit possesses the divine attribute of omnipresence. "Whither," asks the Psalmist, "shall I flee from thy Spirit?" He is everywhere. In the event of His retirement from the scenes of earth He will still continue His ministry although it may be a work of a different character. There is no escape from the presence of One Who is omnipresent.

The Holy Spirit may be regarded as the initiator of the tremendous divine consummating movements which theologians term eschatology. The date of the Parousia, the first event on the heavenly calendar, "knoweth no one, not even the angels of heaven, neither the Son, but the Father only." But, as in the case of the first advent of Christ, the second will be "in the fulness of time." In the Church the Holy Spirit in this age, through the ministry of apostles, prophets, evangelists, pastors and teachers, is working for "the perfecting of the saints.....till we all attain.....unto the measure of the stature of the fulness of Christ." The Church is a building "fitly framed together" which is growing "into a holy temple in the Lord." It is "in (or through) the Spirit" that this process is carried on to completion. He is the divine architect of the Church.

Or, to use another figure, the Church is a bride whom the Holy Spirit is preparing for presentation to the bridegroom. He is the immediate agent through whom Christ sanctifies and cleanses the Church that he may present it to himself a glorious Church, not having spot nor wrinkle nor any such thing; but that it should be "holy and without blemish." There is a holy attraction between the bride and the bridegroom. The Holy Spirit articulates the yearning desire of the bride by saying: "Come, Lord Jesus." This is the earnest of the Spirit. "As the magnet attracts the particles of iron and attaches them to itself by first imparting its own magnetism to them, so Christ, have given His Spirit to His own, will draw them to Himself through the Spirit."[6] "The Spirit and the Bride say, Come!"

5. Morgan, "The Spirit of God." Page 165.
6. Gordon, op. cit. Page 81.

The Resurrection

In response to the Spirit's call through the Church "the Lord himself shall descend from heaven.....and the dead in Christ shall rise first." A reference to the Epistle of Paul to the Romans will reveal the activity of the Holy Spirit in the resurrection. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life to your mortal bodies *through his Spirit* that dwelleth in you." God, "through his Spirit," or by the agency or means of the Holy Spirit, gives life to our mortal bodies. The same Spirit that "raised up Jesus from the dead," "the firstfruits of them that are asleep" will also in the same way raise up "the dead in Christ." (Romans 8:9, 1 Cor. 15:20, 1 Thes. 4:16.)

Principal A. E. Garvie in his commentary on Romans, writes: ".....the same Spirit Who sustains the life will not only continue to sustain it through death, but will also be the agent of the Divine working for the completion of that life in the resurrection."[7] "Thus the resurrection of the body is so far from being the last work of the indwelling Spirit that it will be the starting of a new activity of spiritual life. It was in order to bring human nature to this point that the Spirit regenerated and renewed it, bearing with the limitation and the sins which beset the process of its recovery; and it is not to be believed that when the end has been reached and the emancipated spirit and body are capable of answering fully to His touch, He will forsake the work of His own hand."[8]

The Spiritual Body

The spiritual body *(soma pneumatikon)* is the resurrection body of the believer over which the Holy Spirit has complete dominion. The present body is a psychical body *(soma Psuchikon)* in which the Holy Spirit dwells and carries on a life-long process of "Christianizing the Chris-

7. The Century Bible—"Romans."
8. Swete, op. cit. Page 355.

tian." There is an incompatability in the nature of every believer. "For the flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other." (Gal. 5: 17.) The life-principle of the post-resurrection body will be the Spirit. In the former state the body is under the control of, and adapted to, the soul; in the latter, the body will be amenable to the influence of the divine Spirit. In this life the Holy Spirit carries on a progressive work which will climax in the resurrection in a transformation from that which is psychical to that which is spiritual. "He who began a good work in you will perfect it until the day of Jesus Christ." "In the earthly body the *psuche,* not the *pneuma,* is that which conditions its constitutions and its qualities, so that it is framed as the organ of the *psuche;* in the resurrection-body the reverse is the case; the *pneuma,* for whose life activity it is the adequate organ, conditions its nature, and the *psuche* has ceased to be, as formerly, the ruling and determining element."[9]

The Spirit that raised up Jesus Christ from the dead; the Spirit that made us alive by means of regeneration when we were dead "through trespasses and in sins," is the same Spirit who will raise and change these bodies in the resurrection. "Flesh and blood cannot inherit the kingdom of God." That which is natural possesses no qualifications for that which is altogether spiritual. For that reason the Spirit who regenerates and resurrects must also change. The resurrection is to be more than resuscitation of the body. "We shall all be changed." Transformation is, perhaps, the best English word to connote the idea. A lump of clay may be conformed to the shape of a vase—this is a change in shape. The same earthenware vessel, by a chemical process, may be transformed into glass—this is a change in quality. The spiritual body is a transformed body—the body changed in quality. "While the soul remains in the body, the body from being natural will become

9. Meyer's Commentary on the N. T. I, II Cor. Page 378.

spiritual."[10] "The Spirit which quickens will change; the body shall be raised not "psychic," an organ of the highest life, a sacrament of the Spirit's presence, an instrument to carry out His inspirations."[11]

The Parousia

The Church is the *ekklesia* (literally, a calling out) an assembly, a society. In a developed sense the word came to be used of the Church (the whole body of Christians in the world).[12] The body we designate as the Church, then, is a people whom God has chosen and gathered out of all nations and generations by the Holy Spirit—a divine quantity. It is with this elect that the Parousia has a special relation. At the presence of Christ "in the twinkling of an eye" the saints will assume their spiritual bodies. It will be the climax of the Holy Spirit's work in the Christian.

"When He (the Holy Spirit) has accomplished His temporal mission in the world He will return to heaven in the body which He has fashioned for Himself—that 'one new man,' the regenerate Church, gathered out from both Jews and Gentiles during this dispensation."[13] The Holy Spirit Who has created the Church will not forsake His handiwork. In the rapture the life-giving and unifying Spirit will be translated in the midst of His creation. He it is, surely, Who effects the glorification of the Church. The rapture "is the earthly Christ rising to meet the heavenly Christ; the elect Church, gathered in the Spirit and named *Ho Christos,* taken up to be united in glory with 'Christ, the Head of the Church, Himself the Saviour of the body.'"[13]

The Tribulation

In the present dispensation there is "that which restraineth," and "one that restraineth not, until he be taken out of the way." The logical exegesis of these two clauses would be to interpret the first to mean the Church and

10. Bengell's Gnomen, Vol. II. Page 267.
11. Swete, The Holy Spirit in the New Testament. Page 355.
12. Souter, A Pocket Lexicon to the Greek New Testament.
13. A. J. Gordon, "The Ministry of the Holy Spirit."

the second the Holy Spirit. Or, we may say the force restraining evil in this age is the Holy Spirit in the Church. The Church indwelt by the Spirit is the dike which holds back the turbulent flood waters of evil. The removal of the Church will result in the world being engulfed in lawlessness.

The book of Revelation is an authentic record of the blackest hour in the world's history. We may look over the shoulder of the Apostle John as he gazes through the open door of heaven and sees the things which must certainly come to pass. In the vision the seer beholds "a great multitude, which no man could number.....standing before the throne and before the Lamb." They were singing the hymn of heaven—the song of salvation. These are they that came out of great tribulation.

No man can see the kingdom of God except he be born of the Spirit. Yet these who have come out of the hour of darkness are surely citizens of the kingdom of God. Though the Spirit has ascended with the Church he is not localized in some distant sphere. The omnipresent Spirit will be in the world striving with men as He did in the former dispensation. He is withdrawn only in the sense that His temporal official ministry in the age of grace has been completed.

The Millennium

It is not within the province of this paper to enter very deeply into the controversial subject of the millennium. According to its etymological meaning, the word millennium is derived from the Latin, *mille,* meaning a thousand, and *annus,* a year. If this number is to be taken literally as some have taken it, or figuratively to denote an ideal period of indefinite duration, as the cube of a number usually implies, it is not necessary in this connection to decide. The millennium is an era of ideal government. The government of man has failed. Monarchial systems have had their day and ceased to be. Democracy, as the image of Daniel's vision most certainly implies, is doomed. The

world has yet to experience a theocracy, a divine government, the reign of Christ.

In the incarnation—the entrance of Christ upon His life of humiliation—there were special demonstrations of the Holy Spirit's presence. Elizabeth, Zacharias, Mary and Simeon were inspired and spake and prophesied as they were moved by the Holy Spirit. If this were true in the hour of our Lord's humility, how much more will the Spirit attest His presence when He comes in glory to enter upon His theocratic reign.

Peter, on the day of Pentecost, explained the phenomenon of the Spirit's outpouring by declaring: "This is that which hath been spoken through the prophet Joel." "Was the prediction completely fulfilled on the day of Pentecost? Clearly not. Peter, with inspired accuracy says, 'This is that which was spoken by the prophet Joel,' without affirming that herein the prophecy of Joel was entirely fulfilled."[14] An examination of the context will warrant no such limitation of the prophecy to Pentecost. The descent of the Spirit on that day was the initiation of a divine program on the earth which would move onward toward a climax and a consummation.

God's plans were thwarted by the obduracy of Israel. With what deference He holds the will of men. The kingdom of heaven was "at hand" but the chosen people were not prepared to crown the King. In the first few chapters of the Acts the Spirit seems to linger longingly over Israel vindicating the exalted Messiah "by mighty works and wonders and signs." Dr. W. H. G. Thomas remarks: "If only the Jews had there and then repented, Jesus Christ would have come back according to His own promise, but as they wilfully refused to accept Him, and maintained this refusal on every occasion when the offer was made, the supernatural operations of the Spirit came to an end, and the normal graces of the Holy Spirit became naturally more prominent in the Gentile Christian Church....."[15]

14. A. J. Gordon, "The Ministry of the Spirit." Page 210.
15. Griffith Thomas, "The Holy Spirit of God." Page 49.

Our conception of the kingdom of God, however, must not be obscured by anthropomorphic reasoning. The kingdom is to have an earthly and temporal manifestation, but "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." In other words the kingdom is not natural but spiritual.

If the millennium may be considered as the manifestation on earth of the kingdom of heaven, that is, an era and state wherein the spiritual dominates the natural, a recognition must be made of the activity of the Spirit of God. "Indeed the Scriptures seem to be harmonious in their teaching that, after the present elective work of the Spirit has been completed, there will come a time of universal blessing, when the Spirit shall literally be 'poured out upon all flesh,' when 'that which is perfect shall come,' and 'that which is in part shall be done away.'"[16] It was for this Isaiah hoped when the Spirit would "be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest." "Before Christ, the Spirit's work, as well as all God's ways, was one of *preparation;* after the descent of the Spirit at Pentecost, and in connection with the Church, it was a time of *realization.* All is now real. During the millennium when Christ will be displayed in glory as King of His people and over all the earth, it will be the time of *manifestation.*"[17]

Palingenesis

Our Lord speaks of "the regeneration when the Son of man shall sit on the throne of His glory." The word used is palingensia, here used with reference to "the Messianic renewal of the world."[18] The Peshito version here translates "in the new world" or the new age or period. It seems logical to connect this prophecy with Peter's inspired words when he anticipates the "new heavens and a new earth, wherein dwelleth righteousness." The earth is moving on toward a regeneration.

16. A. J. Gordon, "The Ministry of the Spirit." Page 210.
17. Ridout, "The Person and Work of the Holy Spirit." Page 30.
18. Souter, "A Pocket Lexicon to the Greek New Testament."

A great cataclysm awaits "the heavens that now are, and the earth," for "the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." There will be a dissolution of the "things that now are," perhaps in the same way as other astronomical bodies in the past by some accident which is not without naturalistic explanations, have had their day and ceased to be. That God will liberate the forces latent in nature "and employ them for the purifying of that which has been defiled by sin, has its solid ground in the word of prophet and apostle." Out of the ashes of the burned out system will rise a glorious creation purged and refined "with fervent heat" like gold in a refiner's fire.

As in the case of the inner world of the soul there was a natural genesis and then a spiritual regenesis by the Holy Spirit; so in the outer world there was a natural creation which anticipates a recreation. John, to whom supernatural vision was granted, wrote: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away." The adjective "new" is worthy of comment. In the original there are two synonymical words which the English translations fail to appreciate. *"Neos* is the new as contemplated under the aspect of time, that which has recently come into existence. Kainos is the new under the aspect of quality, that which has not seen service."[19] The latter adjective contrasts that which is new or fresh with that which is old, worn out and decadent with age. "As the opposite of palaios, it suggests fresh life rising from the decay and wreck of the old world."[20] In this new (kainos) order righteousness will dwell. In the old earth righteousness was but a transient visitor but in the new it will "dwell."

But who is the agent in this reconstruction or restoration? If we may reason from analogy this postulate may be made: as in the case of the old order, as the Holy Spirit "was

19. G. R. Berry, "A New Testament." Page 134.
20. H. B. Swete, "The Apocalypse of St. John." Page 271.

brooding upon the face of the waters," there was a transformation of a chaos into cosmos, the ugly into the beautiful; so in the case of the new earth, the same Spirit will move upon it and organize the new sphere into a place suitable for the abode of righteousness. The Spirit is always the author of beauty and order. It is He who fashions according to the plan of the creator a perfect habitation for righteousness.

The Eternal Spirit

The divine program moves toward not only a new earth but also a new metropolis—the new Jerusalem. The new city is to be "the holy city," the residence of the redeemed, its citizens being those "that are written in the Lamb's book of life." The new Jerusalem derives its glory from the presence of God for there is to be located "the throne of God and of the Lamb." The theocratic capital of the universe is to be resplendent with glory beyond compare. In the heavenly city the triune God performs His respective ministries.

It is interesting to notice the veiled reference to the Holy Spirit in a beautiful metaphor. John in the vision sees "a river of water of life.....proceeding out of the throne of God and of the Lamb." We are justified in interpreting this symbol in the light of a passage in the gospel of John where the author comments: "But this spake he of the Spirit." (John 7:38.) The river of water of life then alludes to the Holy Spirit. One of the ministries of the Lamb, Who is the Shepherd of the redeemed, is to "guide them unto fountains of water of life." (Rev. 7:17.) "The double plural (fountains) suggests the indefinite multiplication of the reservoirs of spiritual life which are opened to refresh and finally to satisfy the thirst after God and righteousness.[21]

It may not be extreme to notice something in the picture which portrays the doctrine of the procession of the Holy Spirit. The river was "proceeding out of the throne of

21. H. B. Swete, "The Holy Spirit in the New Testament." Page 357.

God and of the Lamb." The flowing river carried with it refreshing and life-giving properties. The "tree of life" on its bank was perennial in its fruitfulness "bearing twelve manner of fruits." Such a picture brings to mind Paul's conception of the fruit of the Spirit. The ever-flowing river is a symbol of the perpetual Spiritual work which the Spirit will forever perform for the saints.

Our Contributors

The leading article in this issue of THE CHRISTIAN REVIEW is written by Dr. Arthur Dakin, Principal of Bristol Baptist College, the oldest institution of its kind in the British Empire. Dr. Dakin has won many honors in the field of scholarship, and is one of the leaders of Baptist thought in England at the present time. For some years he was pastor of the Farme Park Church in London. He received his degree of Th.D. after courses of study in Heidelburg University, Germany. His incisive comparative study of great Baptist preachers will be much appreciated.

Dr. W. W. Adams is the well-known Professor of New Testament Interpretation in the Eastern Seminary. Dr. Carl H. Morgan is the Director of the Collegiate Department at the Eastern Seminary. He is a graduate of the University of Pennsylvania and of the Eastern Seminary, and was for some time a student at Oxford University, England. He is already recognized as a brilliant and successful leader in things of the Spirit. Rev. C. D. Honeyford is a Canadian preacher and scholar, and has contributed valuable articles to leading religious journals.

The Jesuits and Christian Education

By the Editor

WE ARE not appointed to be judges of our fellowmen. That which claims to be Christian we should regard as Christian, until we are personally and absolutely convinced of the falsity of the claim.

At Stonyhurst, in the English County of Lancashire, is a college of young men, established more than one hundred years ago by a society of religious enthusiasts who bear upon their banners, as a mark of service and of loyalty, the name of our blessed Lord and Master. In these modern days, which witness the growth of Jesuitical influence in English-speaking countries, it is well to regard with attention the Order, its Founder, and its Methods. No stranger or more interesting body of men have appeared in the history of Christianity, nor indeed in the history of the world.

The Baptist and the Jesuit, claiming allegiance to the same Gospel and its divine Author, are at directly opposite poles in the religious life of humanity. The Baptist demands liberty, loyalty and obedience—liberty of conscience, loyalty to the truth and obedience to the laws of Jesus Christ. These are the bulwarks of his faith. The Jesuit knows nothing of liberty; he is genuinely loyal to his Order; his obedience is full submission to the dictates of his General. The Baptist is controlled by love; the Jesuit by duty. This duty is not found in a sense of inner moral obligation but in response to an outer scheme of formulated laws and maxims.

I. The Jesuits owe their name and Order to Ignatius de Loyola, a member of a noble family of Spain, who was born in the Castle of Loyola, Guipuzeon, in the year 1491. He was thoroughly trained in the elementary educational subjects of his time. He early became a gentleman, a courtier and a knight, seeking high adventure with the resolute spirit that animated so many of the secular heroes of his

day and generation. As a soldier he was brilliant and daring. When assisting in the defence of the fortress of Pamplona against the assaults of the French, he was seriously wounded, and was brought home to his castle. To pass away the time he asked for books. Through one of those strange circumstances which continually come to pass, there were brought to him the Lives of Christ and the Saints, and books of Martyrology. These he perused with unwillingness at first, since he preferred the vile and licentious tales that were so extensively printed and circulated in his day. After a little he became intensely interested in following the lives of men whose names adorned the record of the church. Definitely he gave his heart to the higher life and to the Christian faith. Immediately upon his recovery he entered the Monastery of Montserrat. There he hung his armor before an image of the Virgin and dedicated himself to a life of poverty and devotion. After a period of retirement he prepared his *Spiritual Exercises*—still famous after centuries have come and gone. After two years of careful study and wide travel he gathered around him a circle of friends and together they founded the Society of Jesus; and Ignatius was unanimously chosen as the leader and General of a new and important Order.

Without interference he travelled, taught, studied, fasted and gave careful attention to the administrative duties of his high office. He was a leader, organizer, diplomat, enthusiast. Partly by his natural gifts, but more by the necessities and circumstances of the time, he became the founder and father of that mysterious body of men who have been at once a terror and wonder to the world. On the thirtieth day of July, 1556, in the Imperial City, the heroic spirit of Ignatius Loyola returned to God. With his last breath he whispered the name of Jesus, leaving the music of the sacred syllables to linger as a blessed benediction to those who bowed beside his bed.

Almost unconsciously Loyola became the founder of the Jesuit Order. With a few friends belonging to the University of Paris, he undertook a journey to Jerusalem, but being

hindered by the breaking out of a war with the Turks, he and his comrades went to Rome, where by a bull of Paul III, the society came into existence. The peculiar function of the Order, and that which lifted it into a place of unparalleled influence and responsibility, was the oath which bound the members to go in the service of the church, without pay, without question and without hesitation, wherever the Pope should send them. The head of the Romish Church was the nominal governor of the Jesuits; the General of the Order was the real head, and the Church and the brave Pope himself soon came under his stern sovereignty. Unquestioning obedience to the will of the superior was the watchword of the Jesuit's daily life.

The arrangement of the personnel of the Order was characterized by astuteness and practical wisdom. By an admirable process of natural selection bright young men were chosen as novitiates. The most faithful of these, after two years of testing, were admitted as scholars. Several years of severe discipline followed, and then the subject was ready for the priesthood and for admission to the Order as an active member. The Jesuits were missionaries. In his fond dreams Ignatius Loyola saw the heathen of the far-off lands and the Protestants of the homeland brought into the fold of the mother Church, which he so dearly loved. In accordance with these purposes, Xavier, a friend and comrade of Loyola, and an eminent Jesuit, became a fearless and devoted missionary of the Church. The Jesuits made their power felt in every corner of the world. They themselves were to be found in the haunts of the poor and in the homes of the rich, in pauper dwellings and in palaces, directing the laborer in the field and the king upon his throne. The Jesuit sought supremacy and found it. Under his skilful and relentless hand the majesty of empires trembled, and the very Papacy was overawed. Amid dispersion there was union; amid varied plans and aims there was a common purpose; and the central authority swayed at will the vast and intricate machinery.

In its contest with the party of reform the Church wielded two weapons with telling effect, if not with complete success. These were the Inquisition and the Society of Jesus. The Reformation was inaugurated for the emancipation of the human mind, while the Jesuit system was organized as an opposing force. It soon rose to the chief place among the monastic orders and became the dreaded and insidious menace of the newly-formed Protestant Churches. The reform centered in the person of Luther; the Jesuit movement in the person of Loyola. Luther was passionate, Loyola was deliberate. Luther concerned himself with vital truths; Loyola occupied himself with details and minor business. Luther remained great to the last day of his life; Loyola, though respected, was superseded by more vigorous and more unscrupulous spirits in the management of the Order which he had inspired and set in motion. Luther was an apostle of freedom; Loyola of an iron-fettered hierarchy. Through direct and positive instrumentalities Luther became the leader of the Reformation. By the logic of events within and without the Church Loyola became the Father and the first Chieftain of the Jesuits.

1. The Jesuits were missionaries, diplomats and educationists. The last function was the most pronounced. Their famous educational system is worthy of careful attention. In connection with a study of the Order and its history it is everywhere noticeable that the Jesuit recognized the deep and permanent value of education. Not the highest sort of instruction was given, not the broadest training was emphasized, but the importance of a disciplined mind and the necessity of thorough scholarship to the attainment of success were fundamental elements in the ideas and doctrines of the body. The Jesuits formulated their educational plans as soon as they were organized, and obtained permission from each succeeding Pope to found schools and colleges. At first their principal schools were at Rome, where they trained promising young men for service as missionaries, and prepared them as well for their peculiar diplomatic offices. Thus, in their trinity of functions, that of

education was made at once servant and master to those of mission work and diplomatic service.

Little by little they gained control of institutions in all parts of Europe, and at last captured the University of Paris. In 1584 Aquaviva, then General of the Order, appointed a number of learned men from different states, as a School Commission. After careful toil, and as a result of long deliberation, the *Ratio atque Institutio Societatis Jesu* was published. For two hundred years this has been the governing code in Jesuit schools; and it has only undergone one revision. In secondary courses, three special schedules have been in vogue in English-speaking countries. The unity of purpose, manifest in all their work, was characteristic of their conduct of the schools. One was the model and facsimile of all others. The teacher was wholly a teacher. When he began his task as teacher he was forced to renounce all other duties, and even his religious exercises were less frequent and less lengthy than before.

The teacher began his duties with the lowest class, and under ordinary conditions went forward with this first class, year after year, receiving promotion as the class advanced.

The schools were erected and maintained by charities. Donations were sometimes sought through begging from house to house; but usually there was no lack of funds. Emulation was encouraged, and furthered by numerous competitive exercises. Instruction was free, and was of a high order. Two classes of pupils met in the schools; the regular novitiates, and pupils who were not connected with the Order as prospective members. No likely lad was refused admission to the schools.

There were other and yet more valuable factors in connection with the admirable system which came into being as a result of the awakened educational consciousness. At the proper period, in the development of the youthful mind, the memory was strengthened by all manner of devices. Constant repetition was the grand law of classroom work, and thoroughness was insisted upon with relentless severity. All training was practical in its bearing. Education was

regarded as a discipline for service; it was to produce workers, not dreamers. There was a dominance of method, and here the system stepped far beyond all earlier systems, and many of a later day. End and means were carefully correlated. A definite standard of excellence was set before the student as the crown of the system which he was following, and in progress toward that standard the student was led, and not driven.

The best methods of instruction were carefully studied, were tested in a thousand ways, and then put in operation in a thousand schools. An eminent student of the system has said that "it was one extended normal school. Living teachers were all the while training living teachers. The Jesuit at one time prepared all the textbooks for Catholic Europe. He edited and illustrated the Classics. He studied to make learning attractive. He was patient and mild in his teaching, artful and eloquent; yet learned, self-possessed and rarely at fault."

This is the system which dominated the greater part of Europe, and by its introduction in an hour of peril saved from destruction the Roman Catholic Church. This leads to the consideration of another principle.

2. Not only did the Jesuit perceive the value of education; he also recognized the vital and mutual dependence of education and religion, of school and church. This was a triumph of sound wisdom. A connection between Church and State had long existed: now comes a connection between Church and School entirely different from that which was previously known. The difference in the two relations is radical. The connection between Church and State is artificial; that between Church and School is natural. One is arbitrary, the other vital. One is a scheme of man, the other a suggestion of God. By one the Church is secularized; by the other it is girded with divine strength. The religious body that establishes schools and colleges amongst its churches is planting seeds from the tree of life along its water courses and beside its fair fountains.

It is creditable to the Reformers and the Jesuits alike,

that they acknowledged the intimate relationship of the intellectual and spiritual life, and that they set a high value upon early instruction and educational discipline under strictly religious influences.

The Reformation strengthened itself day by day throughout Europe, by reason of the hold which it took upon the monasteries and schools of the time. It linked itself with these, as a spiritual force, and filled them with its special religious teaching. In the Jesuit schools the spiritual influences rather permeated than predominated. The teachers sought to bind the youth of the schools to the mother Church by bonds indissoluble, but the bonds were invisible to the casual observer, and they were fastened upon their subjects by direct though most effective instrumentalities. Every act and exercise in the Jesuit school had a religious significance.

Protestants were admitted to the schools, and by the skilful, steady and multiplied exertions of the Jesuits, the religious faith of multitudes was changed. More than this was accomplished. Against the onrushing and destructive forces of the Protestant Reformation, the Jesuit school system, far-reaching, effective, consistent, united, opposed itself as a wall of adamant which had sprung into fulness of being in a night. The arrest was final. The waves of the Reformation beat with fearful force against the barrier, but could not destroy it. They never destroyed it. By the power of an intricate educational system, in which religious and intellectual training were comingled, the victory was gained. Else, in all probability, all of Europe would have joined the ranks of Protestantism.

When Church and School link their purposes and unite their powers, they are invincible.

In the history of all great movements one law is unerring; it is this, that opposition from within destroys, while opposition from without strengthens. Martyrs for truth in every age have borne witness to this fact. Through blood and sword and bitter persecution, on the cross, at the stake, in the arena, heroes by calm endurance have become the fathers of a multitude and the leaders of a host. No weapon used

by godless men against the Gospel has ever failed to turn and wound the hand that held it. The history of the Church presents no picture of a peaceful river flowing onward under sunny skies and amid green pastures. There is rather the vision of a surging torrent, rushing with resistless force down mountain canyons, forcing its passage through the native rock, destroying obstacles that seek to bar its pathway, and retaining still and constantly augmenting its virgin energy. Opposition from without has strengthened many a wise and many an unwise policy, many a sacred and many a worldly movement. Persecution drove the early Christians into each other's arms, and gave unity and power to the infant church. Opposition from without purified the spirit of the reformers and so by its negative force created modern Protestantism.

On the other hand, the opposition of the reformers became a source of awakening to the Church of Rome. By the agency of an educational system far more powerful and more perfect in every way, hurriedly organized and put in the field, but none the less complete on that account, the Church of Rome gained or retained the supremacy in almost all the countries of Europe. Belgium wavered; the Jesuits established their schools, and Belgium was won. Switzerland wavered; the Jesuits came, and much of Switzerland was won. Poland became almost entirely Protestant; the Jesuits took the field, and Poland was won. As Ranke says: "It appeared as if heresy would completely supersede Catholicism in Poland: now Catholicism bears heresy to its tomb." France had turned with wistful looks to the Reformer, but was wholly undecided. The Jesuits hurried thither, a desperate struggle followed, and then France was won. In the states of Germany which are now Catholic, the Jesuit also won.

In brief, there is a lesson of startling vividness and value, to be drawn from the study of the educational system of the Jesuits, the first system of regular Christian education which the world saw. I quote from Cretinean Joly, the Jesuit

historian: "Have they not wrested from heresy Poland, Hungary, Bohemia, Moravia, Silesia, Bavaria, Austria, a portion of the Swiss cantons and the Rhenish provinces? Have they not driven back Calvinism from France, and Italy, after it had already bitten to the core these two Catholic countries?" And another writer affirms that "the convictions of the passionate friends and the bitter enemies of the Order throughout, declare that Jesuit teachers, Jesuit seminaries and Jesuit education have been the central agency by which for three centuries the work of the Jesuits has been accomplished."

3. Not only did the Jesuit recognize the value of education, and the intimate relation which should exist between church and school, but he also recognized the importance of ceaseless effort and devoted zeal. No stone was ever left unturned that might disclose a prize. No pupil who had entered any school was considered unworthy of care and toil and direct attention on the part of the teacher.

"Obedience even unto death, for unto death Jesus Christ delivered himself up for us," was the life-motto of the hardy Columbanus and his comrades, as they penetrated the strange forest fastnesses of Gaul. "Obedience even unto death, for the church to which I am dedicated, body and soul," was the life-motto of the Jesuit. He withheld nothing. His service was an absolute consecration.

Take the case of France. Here, after the Restoration, the members of the Society met with determined resistance, and so the flame was set to their zeal. They won the mother and uncle of Napoleon, and by their unremitting efforts they had soon gained, as pledged defenders and friends, nearly a thousand of the nobles, and six million of the people of France. Through their influence were passed the three famous laws of 1820, against the press, against individual liberty, and against the elective system. The Jesuit knew no failure, heeded no rebuff, held no moment's parley with idleness. Another element of strength was the calm and careful spirit of the teachers.

Take him all in all, as an educator, the Jesuit was far in advance of his times. His system, compared with pre-existing systems, was as sunlight to starlight.

II. Three centuries ago the Society of Jesus held the nations and thrones of Europe in its grasp, and the papal chair as well. The times have changed. Today their educational system has less weight, and some of their schools have been abolished throughout Europe. With all its excellence the system was not perfect. It was admirable for the age during which it was brought to the birth. In studying it we must remember that John Locke and Bacon and Comenius had not yet done their life-work. A glance at the most serious defects of the system is all that space will allow.

1. In the first place it was narrow and exclusive. This is true rather of matter than method, but in some degree of both. There are two distinct habits of mind, and two corresponding methods in study and teaching. The one is critical, the other apologetic. In the one the student is taught to examine, in the other to defend. One method is philosophical, the other dogmatic; one free, the other limited. The one makes specialists, the other partisans.

May I not extend my former comparison? The Baptist has never feared nor fled from truth, in any garb or guise. He is critical, free, and resolute; eager to investigate, and ready to vindicate the results which he has reached through his investigations. The Jesuit has never been a special pleader. He has trained his students to a thorough knowledge of half-truths and distorted truths, and bidden them multiply their efforts in behalf of these. The whole Truth, the full and sweeping Truth which is regnant in the region where intellect and spirit join their forces, he has never dared to seek; and therefore never found; and therefore never taught.

2. As a result of his partial and narrow view, the Jesuit failed in his system to develop the entire man. The Jesuit was a good Romanist but a poor citizen; his teaching made

loyal papists, but the civic duties were not noticed. This was not a blunder but a deliberate purpose. In order to create an all-absorbing devotion to the Church all other ties were weakened. This part of the nature of the man, however, was the only part which was entirely slighted. The intellect, the body, the religious life, the social nature, were all regarded and developed. Pure desires, good habits, and polite manners were cultivated.

3. The faults that have been named may seem to be minor and unimportant defects. Where is the real evil of the system? The answer is plain. The educational system, *per se,* was not evil. Educationally, the Jesuit moved far in advance of his time, and far in advance of his sworn enemy, the Reformer.

The evil springs to birth when we come to the consideration of the Jesuit code of morals. Here is a paradox! The Jesuit, in his education, emphasizes purity, honesty, love of truth, zeal for the Church. There is narrowness and ill-development in certain directions, but the system—the entire scheme, from start to finish—is marvellous. It is full of life; it is complete and consistent. It compels our admiration because it holds the elements of real strength. The moral code, on the other hand, is debasing, ignoble and hypocritical. In the midst of our wonder at the sweet and manly character of Dr. Jekyll, we find ourselves suddenly confronted by the treacherous and sinister countenance of Mr. Hyde.

In the Jesuit school the pupil is set on the high road to heaven through one of the most excellent systems of intellectual and moral discipline that the world has seen. In the false and unmanly maxims of the formal moral code the learner's attitude is transformed by shrewd and subtle methods of instruction.

The only explanation that the historian can give is to regard the system as eternally two-faced. The educational side, presenting only strong and noble features, was turned toward the world. The moral side, emphasized at a later

period in the progress of the scholar, when he was completely under the sway of his teachers, was the inner and true side. The intrigues and crimes of the Order led to its banishment, at one time, from every country in Europe except England. Its political manœuverings and unholy practices have brought it into deserved disrepute times without number, and in many lands.

Reviews of Recent Books

THE PROBLEM OF GOD. By Edgar Sheffield Brightman. The Abingdon Press. $2.00.

In his preface the author states that his "book is intended as a protest against an easy-going optimism, and the sugary view of the fatherhood of God which leaves out the iron of reality." The "Problem" is discussed under seven chapter headings: (1) Contemporary Doubt; (2) The Substitutes for God; (3) The Expansion of God; (4) The Contraction of God; (5) The Resultant Idea of God; (6) The Evidence for God, and (7) Divine Dignity and Human Suffering.

In Chapter One it is shown that there is widespread disbelief in the traditional idea of God. Yet the doubt that prevails is not generally rational. "To a large extent it is emotional and self-contradictory, even when couched in impeccable English and supported by appeals to science." Science has ceased to support Atheism. Its tendency to-day is away from the old mechanistic materialism and toward a greater recognition of the place of Mind in the universe. The author believes "there is probably now more doubt about God among educated people than has ever before been the case. On the other hand, modern science produces doubt about the validity of the arguments which the materialists have formerly brought against belief in God. Religion thus, as we have seen, has been in a sense losing its hold on God, while science has been finding God anew. The whole situation is very confusing."

Substitutes for God that have been proposed by atheists, such as the Longing for Unity, Universal Law, Value, Future Attainment, the Good and Beautiful, are next discussed and proved unsatisfactory because they are abstractions and consider only sections of personality, thus losing personality. Whereas "the history of living religion has been a history of faith in a deity who is personal.....and the main trend of the development of religion has been toward a personalistic monotheism."

The author asserts that "nothing is more absurd than the frequently-repeated statement that there is no evidence for God. The trouble does not arise from lack of evidence but from superabundance of evidence." He proceeds to show how discoveries in the fields of Geology, Astronomy, Physics, Chemistry and Biology have greatly expanded the idea of God. Science and religion, instead of being opposed, are closely related. But the idea of God may become so broad as to result in infinite vagueness. There is evidence of power in the universe. But power is not self-creative. It belongs to personality. Values are meaningless apart from personalities that establish and use them. Order and purpose in the universe cannot be explained without the postulate of a supreme Personality actively at work in all its parts.

But this supreme Personality would seem to be struggling to accomplish His purposes for the world. There seems to be opposition to His plans and resistance to His will. Questions arise. How harmonize the unity of God with His struggles; His omnipotence with His benevolence; eternity with time; divine power and holiness with human freedom and sin? Does God really foreknow all things, including the actions of free human personalities? If so, is human freedom a fact or a fiction?

In the chapter on The Resultant Idea of God, Professor Brightman gives his own idea of God somewhat in detail and then more concisely as follows: "God is a Person supremely conscious, supremely valuable, and supremely creative, yet limited both by the free choices of other persons and by restrictions within His own nature." These restrictions within God's nature Professor Brightman calls "The Given." "This Given is a limitation within the divine nature, a problem for the divine will and reason additional to that which is constituted by the existence of finite selves who are other than God.....The Given is the source of an eternal problem and task for God." "The creation of the world would be no more than certain phases of the divine activity in controlling and shaping The Given by rational law. The so-called 'mistakes' of evolution would be due to its recalcitrance. There would be a definite surrender of the omnipotence of the divine will and probably of omniscience, at least as far as foreknowledge is concerned. God would remain personal, ethical, and rational; but the temporal process would be more significant for him than it was on the older view."

Dr. Brightman presents his view of God as an hypothesis which he is sure will elicit objections. And he will not be disappointed in this expectation. Many theists will freely admit that in the creation of finite personalities endowed with free will God voluntarily limited His own freedom. But they will not concede imperfection to the character of God that requires time for its perfecting. Neither will they admit that there may be an eternal conflict in God's nature. It would seem that Dr. Brightman has raised more serious problems than he has solved when he has suggested that God may be finite and in eternal conflict with Himself. The final outcome of it all is thus made tragically uncertain. Faith has no sure foundation on which to build. The book is an interesting discussion of the Problem of God; but its value is academic. The confused world of to-day cannot be satisfied with such a God. It needs a God perfect in power, wisdom, holiness and love. Such a God is revealed through Christ. D. L. J.

YOUTH AND THE HOMES OF TO-MORROW. By Edwin T. Dahlberg. The Judson Press. 160 pages. 1934.

Every key word in the title of this book is arresting—"youth," "homes," "to-morrow." To-morrow! No one can fathom it, nor escape its tremendous appeal. Youth! Our problem and our hope. Homes! Basic in everything that makes for human welfare. So the author of this book seems to feel. And the book makes a splendid contribution to youth's equipment for building the right sort of homes for to-morrow.

The author does not seek to say everything young home builders need to know. He assumes that from other literature and from parents and physicians young people will learn much that they need to know of themselves as physical and social beings. These things have their place, but not in this book.

The book is pitched on a high plane and kept there. The contents are solid, clean, informing, covering the great essential and permanent truths and principles which prepare for marriage, and then sustain marriage, in home building.

The book comes from the right type of author. He is informed, a successful home builder himself, a Christian man, a Baptist minister, and pastor of a great church. Through many years, among young people of his own churches, and of others, he has successfully guided prospective and actual home builders in their undertakings and problems.

If I could, I would gladly put this book in the hands of a million young home dreamers and builders. W. W. A.

THE REVOLT AGAINST MECHANISM. By L. P. Jacks. The Macmillan Company, New York. 77 pages. $1.00.

Dr. Jacks is well known as the Editor of the *Hibbert Journal.* This little book is an adaptation for the reading public of the *Hibbert Lectures,* delivered by the author in various British institutions in the fall of 1933.

The book is a gem. It is short, but compact. It deals with the profoundest things of life—yea, with life itself, "creative life"—and yet there are not a dozen words in the book that would be strange to the average high school student.

The author believes in science, philosophy and theology; but he also believes that man's tendency is to reduce thought and effort in these spheres of life to systems that become so fixed and closed that they become "mechanical systems," imprisoning rather than liberating the very minds that created the systems. And he doesn't just make declarations; he proves them.

The one note of the book is *optimism.* It literally makes any thinking man tingle with emotion and excitement as he ponders the oncoming tide of revolt against mechanism; not merely a visible mechanism or machinery, but invisible, closed systems that stifle the creative spirit of man. Hence our author belongs to that rapidly-growing number of thinkers who lead the revolt against mechanism, and who usher in that era which will be characterized by romance, adventure, and conquest in the realm of the spiritual as well as, if not rather than, the material.

Get the book and read it! Disagree with the author, argue with him, add to and subtract from his ideas. Then rise from the reading and join your own creative, free spirit, under the domination of God's Holy Spirit, in conquering the spiritual forces, along with the mechanical, for God, the Church, mankind, and yourself. W. W. A.

BIBLICAL BACKGROUNDS. By J. McKEE ADAMS. The Broadman Press, Nashville, Tenn. 1934. 482 pages. $3.75.

Here is a book of the first order. It has strength measured from every angle. It is most attractively printed and bound. The language is dignified, vigorous, alluring. Each sentence and chapter draws the reader almost irresistibly to the next.

The title of the book is an accurate one. The book sets forth the geographical backgrounds of the entire Bible, Old and New Testaments. The author sticks to his theme. At every turn he reveals adequate acquaintance with the languages, archeology and history of the Bible. But he has chosen to set forth the Biblical backgrounds from the geographical standpoint. This he has done with amazing success.

The plan of the book is revolutionary. It has never before been used. Then it so simplifies the task of comprehending the facts of biblical lands and peoples, that one rises from its reading wondering why he has had to wait so long for this book. There are books galore that deal adequately with some well-defined area or era of the biblical world; but here for the first time the reader can begin at the beginning and follow through step by step in the unfolding of the biblical drama till the end is reached, never lifting his eyes from the lands and peoples concerned in that drama.

After giving a survey of the biblical world, the author begins with Abram and his eastern home, and follows through successively every land and people that played any part in the unfolding redemptive plan, until that story ends on Patmos and in Rome.

Every page is literally crowded with pertinent, scholarly information. An almost endless series of original pictures and maps of biblical lands throw a flood of light on the story of redemption. One rises from the reading of this book feeling that he has made a firsthand visit to all biblical backgrounds from Mesopotamia to Upper Egypt, and from Arabia to the Euxine and Rome.

Over a period of many years the author has been pursuing his work of research in Bible lands. The fruitage of that research is now presented to the reading public.

The book will not please every one. The author really believes that there was an Abraham! Then he proceeds to disclose facts of biblical backgrounds so as to corroborate and substantiate the biblical story, as I have not seen done in any other book.

This book is destined to stand alone in its field. W. W. A.

A REFERENCE GUIDE TO THE STUDY OF PUBLIC OPINION. By Professor Harwood L. Childs. Princeton. Princeton University Press. $2.00.

Preachers and politicians, journalists and social workers, and bankers and public officials are largely engaged in molding public opinion. Some, more successful than others, have built up a definite psychology which they employ, yet a psychology which they might find difficult to express verbally. Harwood L. Childs, Associate Professor of Politics at Princeton University, in consequence of this lack of expression, has attempted to formulate various ideas and practices in this field into a science. Through his course in Opinion Management at Princeton he has assembled a list of reference works which he now publishes. This Guide is well indexed and outlined for a progressive study of the topic, beginning with the significance and history of public opinion management, continuing with "instruments of opinion dissemination," and "refined methods of identifying and assessing public opinion," and concluding with a study of the factors conditioning management. Each of the 25 chapters of the book, divided according to lectures, has its own separate introductory paragraph and reference list. With the exception of the author's omission of the names of publishers and the consequent trouble involved for the reader in obtaining certain books, this work exhibits painstaking thoroughness on the part of Professor Childs. Many students in this field will discover the entire Guide to be useful, while everyone interested in further study will find particular sections indispensable to his own research. O. A. P.

THE WORLD-WIDE GOSPEL. By George H. Morrison, D.D. New York. Fleming H. Revell Company. $2.00.

The last available sermons of "Morrison of Wellington," have been assembled by Mrs. Christine Morrison and published under the title of the first sermon of the series. These discourses of "homely and affectionate delivery," are rather fireside talks, personal and kindly, than dogmatic sermons. The simplicity and direct-

ness of "Rhoda" will touch a cord in many hearts, while the author's appeal for humility expresses itself in "The Errand for the Ass." The pastor's sympathetic insight into human needs and failings pervades these informal discourses, and his firm belief in the Bible affords especial inspiration to Christians who may be fearfully gazing into some dark future. "Christ With Us," portrays quiet worship and the settling of doubts, whereas stirring challenge trumpets forth in "Fainting in Prayer." These sermons clearly show Dr. Morrison's fame as the Glasgow preacher through his understanding of sorrow and misery, his concern over little matters in molding a believer's life, and his keen search for the truth. O. A. P.

WHY GOD BECAME MAN. By F. B. Fitzwater, D.D. The Bible Institute Colportage Association, Chicago.

A short volume of nine chapters and 79 pages, the book is scriptural throughout. The author sets forth the all-comprehensive plan and purpose of God in the redemption by Jesus Christ. He makes Christ the goal of all that God has planned and done. Redemption antedates creation. He sets forth very effectively the larger dimensions of Christ's death, resurrection, ascension, intercession and Second Coming. In refuting the claims of some that the destruction of Jerusalem, or the coming of the Holy Spirit at Pentecost fulfils the statement of Christ regarding His coming again, the author fails to explain such statements of Christ as "There be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom." In speaking of Christ and believers as "risen" he uses several times the word "resurrected"—"the resurrection." "Resurrected" is not a good word to use as an adjective. But the doctrinal truth of the book is clearly stated and well buttressed by Scripture. J. A. M.

GREAT SERMONS FOR GROWING DISCIPLES. By A. Earl Kernahan, D.D. Fleming H. Revell Company.

This is a compilation of 16 sermons by as many different persons. The compiler is Founder and National Director of Directed Survey and Visitation Evangelism Campaign. His work has brought him face to face with the need of training and nurture for new converts. He found, doubtless, that the work of indoctrinating new disciples did not have even the attention that pastors gave to securing them. So all the sermons are chosen with the great and general need in view. In his choice of these sermons he goes mainly to the Baptist, Methodist and Presbyterian denominations. Whether or not he meant this to have a meaning he does not indicate. All of the sermons show a deep conviction that progress in discipleship is a pressing need today. The compiler lays out in his introduction the particular things in which growth is needed: Evangelism, Worship, Christ, Work, Church, Loyalty, Prayer, Stewardship, Every-day Life and Social Responsibility. He takes the last chapter to set forth his own convictions regarding the interest Christians should take in civic affairs, training in which is also needed. The book has large service to render to all. J. A. M.

FOLLOWERS IN THE WAY. By H. F. B. Mackay. New York. The Macmillan Co. $1.75.

The author is Prebendary of St. Paul's Cathedral, and Vicar of All Saints, Margaret Street, London. The book is a collection of addresses on a selected group of notable Christians, beginning with "the well-beloved Gaius" and with Demas the deserter, and continuing through the ages with such characters as Constantine, Sir Thomas Moore, Thomas Becket, and concluding with the story of his present work.

The addresses are from the High Church, Anglo-Catholic point of view. The loss of the viewpoint of one age-long united Catholic Church "through the disruption of the Reformation is no doubt the greatest disaster which has ever befallen the English." The exclusiveness of this attitude is noticeable. It seems strange in the great Christian world to have no reference to anyone not in his own group. Illustrations are many, but the reader would not be aware that ever there were any Christian interests in the world besides those represented by the author's group. However, these are but incidents in most excellent popular presentations of these "Followers in the Way." Some legends are treated with too much seriousness, but if read with discrimination, they make the addresses the more interesting.

W. T. E.

LEAGUE OF NATIONS. By Theodore Marburg, LL.D. New York. The Macmillan Co. (Two volumes. 60 cents each volume.)

These two small volumes, written by a former ambassador to Belgium, throw interesting light on the progress in America of a movement toward world organization for peace. Written in the midst of the Great War, Volume I, subtitled, *"A Chapter in the History of the Movement,"* traces the development of the League of Peace, later called the League to Enforce Peace, support to which was given by such influential men as Taft and Wilson in America, and Viscount Grey and Asquith in England.

Volume II, *"The League of Nations: Its Principles Examined,"* appeared in revised form after the Peace Conference of 1919. "The central idea of the project," states the author, "is that wars are the result of the condition of international anarchy out of which the world has never yet risen, that they will not cease until justice prevails, and that justice cannot triumph until the world organizes for justice." He goes on to demonstrate clearly and simply the practicality of what might appear to be an ideological plan, answering effectively arguments which have been raised against the organization of a world court. He analyzes ably steps that could have been taken to avert the catastrophe of the Great War, had there been in existence a powerful League of Nations in 1914. It is an interesting point that the author lays stress on the formulation of International Law as a major function of a League of Nations.

Written in simple, nontechnical language, and containing excellent material for use with the adolescent or the "man in the street," these volumes should provide thought and effective argument for those interested in promoting the cause of world peace. Though written some years ago, this book is timely, as those who notice from time to time the ever-increasing appropriations for war preparedness in the various national budgets, or who read the disclosures of the recent Senate Munitions Investigation, will agree. The latter, revealing startling facts in the highly-organized business of promoting wars and rumors of wars by the armament firms, shows clearly what awaits mankind in the not too distant future, unless "it is realized that in general the future interests of a nation will be found to lie in the direction of a present duty to the society of nations." R. E. R.

YOU CAN MASTER LIFE. By James Gordon Gilkey, M.A., D.D. New York. The Macmillan Company. $1.75.

The scholarly pastor of the South Congregational Church of Springfield, Massachusetts, is too well known to need elaborate introduction. For six years Dr. Gilkey taught Biblical Literature at Amherst College, and at present lectures regularly at the International Y. M. C. A. College of Springfield.

The present volume is the eighth in a series of interpretations of life from the viewpoint of modern liberal Christianity. It is not a book on religion, but a book on the technique of living as understood by a deeply religious man. It is written in the chaste English so typical of the author. It is chock-full of delightful anecdotes many of which would enrich any sermon. Its tone is friendly and its viewpoint optimistic. All in all, it is a good book, and a helpful book.

Dr. Gilkey, a firm believer in biological evolution, looks at life from the point of view of a humanist. He believes in the idea of man working out his destiny with little or no assistance from God. He says, in one place, "We cannot think that God superintends each trivial event, or that He deliberately maneuvers one person into one place and another into another." He calls worry a relic of the jungle fear of our primitive ancestors. Speaking of the Bible miracles, he insists that "liberal Protestants frankly question the truth of these old wonder tales."

However, such statements as that above are rare. In fact, the chief weakness of the book is that it has so little to say about God, even from a liberal standpoint. This is the climatic sentence in the chapter entitled *Gaining Courage to Endure,* "But our greatest inspiration and incentive come when we recall a third fact. There is, hidden deep within each one of us, a secret self which is ultimately invincible." Most of us have found that in the dark hours of tragedy our "secret self" is all too vincible, and that courage to endure is found only within the mighty fortress of God's invincibleness.

This volume gives much sane and healthful advice, but lacks the sure touch of one who is deeply acquainted with the sweet security of human weakness held in the arms of a mighty Saviour who whispers, "My grace is sufficient for thee."

C. H. M.

REVIEWS OF RECENT BOOKS

THE SOUTHERN BAPTIST CONVENTION: A STUDY IN THE DEVELOPMENT OF ECCLESIOLOGY. By William Wright Barnes, Professor of Church History, Southwestern Baptist Theological Seminary. Published by the author. 75c.

A brave and striking study of the growth of centralization in the Southern Baptist Convention. The author sees a distinct parallel in the tendencies of the Southern Convention to the centralizing movement in the early churches which resulted in the Roman Catholic Church. A mass of facts have been collected tracing the development of the system from the early days of complete independence of churches, to the present situation where the President of the Southern Convention speaks almost *ex cathedra* for the churches, and where a system of ecclesiology has been developed resulting in a definitely organized denomination, with the churches simply a part of the great machine. Natural tendencies towards the growth of power resulting from success, no doubt has been one source of this tendency. The results of the Civil War, by which the principle was established of a centralized, rather than a federal government, was forced upon the South; and the centralizing results of the New World Movement, are some of the reasons for this development. Meanwhile there are some counter tendencies. This striking pamphlet may do a great service, and the Northern Baptist Convention has no less reason to heed it than has the Southern. W. T. E.

MEDIÆVAL RELIGION AND OTHER ESSAYS. By Christopher Dawson. New York: Sheed and Ward, Inc. $2.00.

The first four of these lectures on Religion and Mediæval Culture were delivered at Liverpool University as the Forwood Lectures for 1934. Regarding the Middle Ages as embracing, in a general way, the period between 500 and 1500 A.D., those thousand years saw the making of Europe and the birth and rebirth of Western Culture, and witnessed also the creation and solidification of the socio-religious unity that we call Christendom. During that period Christian beliefs and Christian ethical and intellectual standards gradually penetrated the whole body of European culture. So the author seeks to trace this process of infiltration and to promote in this way a clearer understanding, both of the history of Europe and of the history of Christianity. More than this, he hopes through this means to enlarge and sharpen our knowledge of the secular history, and as well of the religious problems of the present day.

The author makes a careful orientation of his theme, at the outset, by describing the sociological attitudes that constitute the foundation and framework of mediæval society. He shows how various currents of religious and social culture met in the main stream of Catholic Christianity. He believes that the Church, however lacking it may have been in certain respects, entailed a vast moral effect, which became one of the great formative spiritual powers in the making of Western Culture. In considering the theological development as distinct from the sociological problems, the author explains the evolution of Catholic thought in three distinct phases, which may be styled the patriotic, the evangelistic and the philosophical. He then undertakes to show the influence of Greek thought and the tradition of the Eastern Church

Passing to the consideration of mediæval science Dr. Dawson indicates the nature of the dilemma, and the character of the work of reconciliation between the teachings of the Catholic Church and the new intellectual developments, paying special attention to Francis Bacon and the Cartesians. In discussing religion and literature the conclusion is reached that in the Middle Ages more than at any other period in the life of our civilization the European culture and the European religion were in a state of communion. In art, philosophy and literature the highest expressions of culture were distinctly religious. The concluding chapter, on the Vision of Piers Plowman, is a vivid and scholarly presentation of the teaching of one of the greatest of English religious poets. A. DEB.

RELIGION AND REVOLUTION: PROBLEMS OF CONTEMPORARY CHRISTIANITY ON THE EUROPEAN SCENE. By Adolf Keller, D.D., LL.D. New York: Fleming H. Revell. $2.00.

The book consists of the L. P. Stone Lectures for 1933, at the Princeton Theological Seminary. The author analyzes the spirit of the Protestant Reformation, with its "Fundamental principle" of justification by faith, and shows how this principle was changed or neutralized through the influence of such modern attitudes as those of autonomous reason, religious consciousness and cultural ethos. He then indicates

the process by which the war and its aftermath became a turning point in the development of Continental theology. Great changes took place within the souls of men, so there came into the foreground of life once more the rediscovery of the great fact of faith, and the rebirth of the spirit of the Reformation. The new and vital theology of Germany directs its superb energies with effectiveness against modernism, especially in the latter's humanistic point of view and its attempt to base theology in the Christian consciousness; its equality of self-certainty and self-assurance; and its attempt to find a rationalized synthesis between the divine and the human spirit.

The author next reviews the relationship that has existed between Lutheranism and Calvinism in the last decades, and describes the new theology that has emerged with such startling vigor, not only in Germany, but also in France, Holland, Sweden, Switzerland and Hungary. This is not simply the theology of a single leader or school. It has already become far more than a mere post-war theology. It is a veritable spiritual renaissance. Dr. Keller devotes many pages to a detailed account of the "storm centers" of this movement, which he further characterizes as "controversial in every respect" and as "a huge battle front between Christ and the world." It is an heroic conflict of genuine Protestantism with pagan secularism.

Following the emphasis of the spiritual forces and underlying theological ideas that are manifest in the present religious struggle, the author passes to practical considerations, making a careful orientation of the structure of the New Church in Germany, outlining its relations with the State and with the people; and closes his discussion with a study of its attitude toward the world in which lies its concrete task. The entire book is in a high degree informative and stimulating. A. DEB.

THE IDEALS OF EAST AND WEST. By Kenneth Saunders, LL.D. New York: The Macmillan Co. $2.50.

Through many years of fruitful experience in India and other Eastern lands, and through the fortunate possession of a keen mind, and as well of an appreciative attitude toward truth in all of its varied forms, Dr. Saunders has given to us in this volume a fine appraisement of the ethical ideals embodied in the religious systems of Orient and Occident. Between the prologue and the epilogue, both of which are gems of imaginative portrayal, exhibiting distinctions and similarities in the teaching of the great religious saints and sages, the author presents in most attractive fashion the content of the ethical ideals of India, China and Japan, and of the Greek, the Hebrew and the Christian. At the close of each chapter he illustrates his exposition with copious quotations from the moral and religious classics of each group. Many of his thoughtful pronouncements will arrest the attention of the reader, as where he says of Gandhi that he is "the spearhead of a vast race-movement," and affirms that "the keynote of his fivefold program is indeed partnership (with the West), and in his very practical idealism there is little with which the Christian cannot fully sympathize"; and also when he quotes at length the Christian evangelist, Dr. Kagawa, in the latter's definition and analysis of the seven great changes which Christianity has wrought in Japanese life.

Looking to the future two propositions are strongly stressed; that the Christian Church has fallen far short of her Lord and His apostles, both in ethical productions and in spiritual zeal; and that her "only sure way of reformation is to recover the mind of Christ, under the guidance of God's spirit," and then to bring all things into subjection to Him, whose ministry of reconciliation is the source of all wisdom and power. All of the comparisons and criticisms contained in this admirable volume are worthy of careful study and they make their appeal to both the intellectual and emotional consciousness of the reader. A. DEB.

THE STORY OF AMERICAN DISSENT. By John M. Mecklin. New York: Harcourt, Brace & Co. $3.50.

Here is a vivid portrayal, in clear language and exact terms, of the faithful protests and daring deeds of the Quakers, the Methodists, the Presbyterians and the Baptists, on this American continent—and especially of the Baptists. These groups, more or less "disinherited," despised and neglected, "in the beginning organized themselves into sects or denominations in order to safeguard their ideals, cultivate spiritual fellowship and practice mutual aid." Today they constitute the great majority of American Protestantism. Nobly they defended their faith against the heavy hand of the persecutor.

After a brilliant analysis of the sociology and psychology of what may be called "the dissenting consciousness" Dr. Mecklin describes the factors that conditioned the

problem of the dissenter and the struggle for religious liberty in the early history of the American colonies, and carries forward his discussion into the later years. Then he devotes the chief part of two lengthy chapters to Roger Williams and the Baptist protest, following on with a fine description of the Quakers, whom the Reverend John Norton stigmatized as "the ravening wolves of dissent, and several of whom he helped to hang by the neck in New England; yet who afterwards founded the city of Philadelphia and made it the best-governed city, and "the cultural center of the western world." The author has no sympathy with the "Yankee tax collector," whose pitiless ways and wiles he frankly exposes; nor has he much respect for the Standing Order in bigoted New England. His outline of the progress of dissent in the South, and his study of the revivalistic tendencies that emerged in the period of Jonathan Edwards, and continued for more than a hundred years, are worthy of special attention. The long and difficult struggle for the rights of conscience, and religious liberty in all its forms, is traced in words at once incisive and dramatic.

Since the publication of Sanford H. Cobb's work on *"The Struggle for Religious Liberty in America,"* which appeared some thirty years ago, this is without doubt the ablest book that has been written in commemoration of the protest of the militant dissenter; and the present volume is definitely broader in scope than the earlier work. It constitutes a valuable source-book for the student as well as an entertaining story for the general reader. A. DEB.

TODAY'S JESUS. By Carl Wallace Petty. Philadelphia: The Judson Press. $1.00.

The ten sermons contained in this book are vital addresses on present-day religious conditions rather than formal pulpit discourses. They reflect at all points the virility and charm of the author's personality. They are provocative of serious thought and their challenging quality tends to awaken the will energies to renewed action in behalf of that which is wholesome, helpful and spiritual. Dr. Petty is sadly missed in the councils of his brethren and in the company of his friends. He was a man with an intense faith in all that is clean and noble; and his ministry was man-making and man-saving. The first of these addresses on "The Contemporary Religious Scene," gives a broad outlook on the forces and tendencies that are at work in the world today, and forms a fitting introduction to the following chapters. Though evidently gathered here and there, all of the addresses constitute a compact and harmonious whole; and all are permeated with that spirit of sympathy and fellowship which flow from the redemptive personality of the Master. A. DEB.

IS THE BIBLE TRUE? By B. F. C. Atkinson. Fleming H. Revell. $1.25.

This is the fourth edition in the short space of two years, which is abundant testimony to the favor with which the book is being received. One of the significant features of the religious situation of the past half century is the changed regard for the Bible. Sometimes it has seemed that any criticism was good enough to fling at it. This book keeps in mind the two worlds, that of the critical and unfriendly world, and that of the world of struggling and smitten humanity. For the latter the author would clear away the objections which hinder the use of the Scriptures. From the Graff-Wellhausen theory of the Pentateuch to the sporadic if not flippant criticisms the author goes with masterly hand. His treatment is eminently fair, and more illuminating than merely argumentative. Th read the book is to recommend it to any and all who care to know the worth, use, and helpfulness of The Book of Books. J. B. C.

LET NOT YOUR HEART BE TROUBLED. By James I. Vance. Fleming H. Revell. $1.25.

This is a fine series of Communion Addresses. The author has for years enjoyed the reputation of being a writer of choice, meditative material calculated to bless and strengthen the devotional life. The style is anything but technical. The sentences are transparent and at times terse with forceful spiritual significance. Every address maintains the heartsomeness of tender sympathy with the suffering and the bereaved. The author is not ashamed to commend the right sort of religious sentiment; but he always balances it with thought that is never maudlin or weak. One is reminded of the tenderness of John Watson especially toward the end of his days. This book meets splendidly the need of Scriptural comfort to a heart-broken and weary world. J.B.C.

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